

WHEN TECHNOLOGY MEETS THEOLOGY: A BIBLICAL MODEL FOR
PRACTICAL LIVING IN THE POST-MODERN GENERATION

Dennis Louis Carrington, Jr.

Bachelor of Science, Saint Paul's College, 2004
Master of Religious Education, Shaw University, 2007
Master of Education, Regent University, 2008

Mentor

Sir Walter Mack, Jr., D.Min
Eric Gladney, D.Min

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Eric Gladney, D.Min

Date: _____

Approved:

Faculty Mentor:

Associate Dean of Doctoral Studies

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ABSTRACT

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Dennis Louis Carrington, Jr.

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Mentor:

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This project sought to empower senior citizens at Saints Delight United Holy Church, Manson, NC by recognizing and understanding the role of technology and theology in and outside of the church. Seven workshops empowered the senior citizens to learn the taught computer skill concepts and apply them to their lives. Data triangulation was used to measure the project through pre and post tests, interviews, surveys, reflection responses. The project concluded with senior citizen led presentations that exhibited all the skills they acquired throughout the eight week project demonstrating that senior citizens can learn basic computer skills regardless of their age.

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To my doctoral colleagues for life Dr. Iris Perkins, Dr. Tamara Scott, and Dr. Albertha McLaughlin, for all the wholesome, inspiring, uplifting conversations throughout our time at United.

DEDICATION

This work is dedicated to the Carrington and Ames Family for their unwavering support in all of my endeavors.

INTRODUCTION

The 21st Century has thrust the world into a fast paced movement towards technology. What appears to be new and advanced today will be ancient and slow moving tomorrow. Paper appears to be advancing towards extinction. Information is readily available at the click of the mouse. Whether we want to accept it or not, technology is a factual reality. Its advancement is that of an electrical current that travels throughout the world; an ineffable action that will eventually spark within the churches across the world. Churches are now using technology within the services to ensure that all members (learners) understand what is being taught. It also reaches beyond the congregation to those who are unable to attend weekly services. This project entitled, *When Technology Meets Theology: A Biblical Model for Practical Living in a Postmodern Generation* will present technology to the congregation of Saints Delight United Holy Church in such a way that its participants will have a better understanding of what technology is about and how it can be beneficial. The participants are from the ages of 45-89 and their technology usage range from no usage to novice. The purpose of the project is to introduce the participants to the functions and usages of the computer via use of either desktop or laptop computers. Participants will learn to create a word document, set up an e-mail account, access the Internet, create a PowerPoint presentation, and learn to research information about Biblical characters and events. After the eight week session of lessons, participants will demonstrate their learning by presenting their very own PowerPoint presentations about the Biblical book or person they researched. Each participant will be given a rubric of expectations and will be given

time to work on the project with assistance given as needed. The final ceremony will be held at the church and each participant will be awarded a certificate of completion.

Chapter One of this project provides the early concept of the model in the form of a spiritual autobiography. A context in which the model was carried out is established, and reasons for executing the model are given.

In Chapter Two, entitled “The State of The Art in Ministry,” the writer gives information drawn from literature review.

Chapter Three explores the theoretical foundation of the model, which discusses the historical, Biblical, and theological justification of the project. It also gives the importance and relevance of God in the midst of the model.

Chapter Four, “The Methodology of the Model,” explains the model and design used in the project and how the data was collected to prove the hypothesis.

Chapter Five focuses on the field experience, describing what actually happened during the implementation of the project. This chapter discusses data analysis from the pretest and post-test.

Chapter Six, entitled “The Reflection, Summary, and Conclusion,” is the final chapter which discusses whether the desired results were reached and what were some of the project’s limitations.

CHAPTER ONE

MINISTRY FOCUS

The family's constant financial and emotional struggles made growing up very difficult. It seemed as though we moved every year because of opportunities presented to my parents at other locations. The hardest part for the writer was changing schools repeatedly, especially when it seemed like the relocations were made for no apparent reason. Because of constant relocations, the writer went through five elementary schools, three middle schools and one high school. In fact, many of his friends thought they were a military family due to their constant relocations.

Although, the brother, the sister, and the writer grew up with both parents as a part of their lives, emotional support was lacking in the beginning from the father. The mother was instrumental in the writer's life because she was always there. On the other hand, the father was always working late, hanging out with the *fellas*, and eventually coming home at all times of the night. Ironically, the writer spent more time with his father's side of the family because they were always home and were more nurturing. The mother's side was always working, out of town, on trips, or just never available her children to come over.

The writer's most memorable childhood memory occurred in second grade as he struggled with reading comprehension. The writer could never remain focused long enough to read passages in their entirety. His teacher, recognized the problem and spent quality time with the writer to get him to grade level. This teacher also noticed the writer had serious behavior

issues, and recommended him to the guidance counselor. Despite behavioral issues, this teacher continued to work with the writer on a regular basis as a “normal” child. Over time, she helped the writer realize that the behavior issues were because he was seeking attention.

The teacher also was one of the first to recognize the writer’s call to ministry. Every day before class would begin, the class would sing a song, and a student would pray. One particular day, the teacher asked the writer to pray. After he prayed, she began to see the writer in a different light. She said she knew that one day that there would be a calling on the writer’s life. She also made it known regularly that she hoped she would be alive to see what God would do in his life. As the writer grew older and more mature, he knew came to affirm her words that God had something great in store for him. The writer knew that; he just had to seek God’s face in order to receive it.

When the writer entered high school, he sought counseling for the issues he had. With the counselor’s help, the writer overcame a lot of his past. The counselor was also instrumental in helping the writer move further along his spiritual journey. Because the writer very much enjoyed singing, the counselor suggestion that he join the Gospel Choir at school. This would prove to be a critical point in the spiritual life of the writer because it was through the choir that the writer was introduced to Pleasant Grove Baptist Church.

When the choir sang at Pleasant Grove Baptist Church for a Youth Jam for Jesus, the writer was so amazed at how members of the choir worshipped and praised God through singing and dance. They were so free to worship and praise God. The following Sunday he attended services at Pleasant Grove. There were approximately 3,500 people there. It seemed so unreal

how all the disciples filled the sanctuary, worshipped and praised God of one accord. The pastor's sermon topic was "It's Time to Step Out of the Boat!" As he began to expound on the biblical text, the writer knew that this message was for his family who he had invited to come with him. Before the end of the service, the spirit of God was so heavy upon the writer that he was speaking in tongues over the congregation, and everything stopped as it was going forth. A woman interpreted the tongues. After that was done, the pastor called the writer up to the altar and began to prophesy over his life.

The writer and his family joined the church in February 1996. After that, every Sunday for about a month, the writer experienced a tremendous outpouring of the Holy Spirit and spoke in tongues with an interpretation to follow. In addition, everything changed for his family from their first Sunday at Pleasant Grove. The family grew closer and became involved in various church ministries. The writer also became involved in ministries that would help prepare him for ministry. The pastor also utilized the writer in areas of pastoral ministry, taking advantage of both the writer's strengths and weaknesses as a way to help him grow. As the pastor began to use the writer in various areas of ministry, the writer focused his efforts in the evangelism and senior citizen ministry. The evangelism ministry really provided opportunities for the writer to see and understand community and congregational needs at a very personal level. While working in the evangelism ministry, the writer began to develop positive relationships and build self-confidence for pastoral ministry.

The senior citizen ministry also provided opportunities for the writer to work with seniors who were involved in the ministry. The writer assisted with weekly outreach activities such as the nursing home, fancy work, and food bank. Working at the nursing home gave him the

opportunity to be a candy striper volunteer outside of his local church. Through his involvement with senior citizens in the ministries of the church and nursing home, the writer developed a sincere love for the seniors at the nursing home to which he was assigned.

Soon after joining Pleasant Grove Baptist Church, the writer's father experienced a life-threatening stroke . At the time, he worked for Airborne Express, a delivery service as a shift supervisor. After having the stroke, he was not able to walk on his own or do anything for himself, so, the doctor required him to have 24-hour supervision. With the loss of my father's income and because the family could not afford professional nursing care for the father, the mother had to quit her job. The loss of both parents' income put the family in a severe financial crisis. As hospital bills and co-pays took what little money they had saved, the family lost their home and both cars. They survived by going from one family member's house for food and shelter to another via public transportation. The writer knew that if something did not change, it would destroy his mother who was struggling to hold everything together.

The librarian at the writer's high school, a member of Pleasant Grove Baptist Church, discovered the family was homeless, she then made sure that she picked up the writer his brother, and his sister for church and informed the pastor of what was happening with the family. During church, the pastor shared with the congregation the dire situation that the family was in and requested assistance. The church immediately began to shower the family with their blessings. That very Sunday the church used their vans to gather the family's belongings and put them up in an efficiency hotel room with a king-size bed, sofa bed, bathroom, and kitchenette. The five of them lived in that hotel room for what would turn out to be two years, always believing God would restore the father's health and the family's previous way of life

After a year in the hotel, the father wanted to go to church because he said “it was his time to be healed.” On that particular Sunday, the pastor called the father up to the altar for prayer. While the pastor and ministers were praying, everything began to get in line within the father’s body. Immediately, he was able to move around, stand up, and speak clearer. God had healed him completely because of his faith, and the entire church witnessed a miracle. Even the doctors were amazed at what happened to him. The family quickly began to adjust after this divine move in the father’s life. The mother searched for secure employment which she found as the church’s full-time secretary. Thus, Pleasant Grove Baptist Church was and continues to be a blessing to the family.

Despite all that was going on, the writer began to be led astray from what he was learning and experiencing at church. His grades really began to slip. He lacked focus. He also began to be involved in the drug trade. Because his friends knew the “church boy” writer would not get caught, they had him to begin to transport marijuana at school. No one, except for these friends, really knew what the writer was involved in. He lived two lives: a church boy and a drug dealer.

This double life caused him to always feel guilty, nervous, and scared especially when he carried the drugs on him. A lot of the guilt and fear he had was because he knew he was living between two worlds with a strong possibility of being found out for transporting drugs. He felt bad asking God to forgive him one day, and on the next day he was back transporting drugs. In spite of his fears, he never got caught. While he understood what he was doing was wrong, somehow he believed that God was protecting him. As they discovered what he was doing, often, friends would question him as to why he was doing it, but he could never justify his actions.

While there was guilt and fear, there were benefits to this double life. Being the drug delivery boy, made the writer popular in school. It seems as if every group at school wanted to interact with him. One group of people would talk to him about church; another about the gospel choir, and still another about how many drug drops were made. Of course, when one delivers a product, one would want to try the product out as well. So the writer became a “weed head” for about six months. He was smoking as fast as he was selling.

It took a classmate’s example to turn the writer’s life around. He was an honor roll athlete headed to the College of William and Mary, but one bag of bad marijuana stripped him of everything. He walked around school like a zombie, and by his junior year, he dropped out. Once the writer witnessed the devastation of that classmate’s life, he stopped completely and began to focus on college.

He knew that grades and SAT scores were going to be an issue if he were going to go to college. They were both too low to get the writer admitted. After sharing his frustration his counselor, he applied to St. Paul’s College with a letter of support from his counselor. He knew his world was to change when he was accepted for admission a month later. At the same time, the writer’s relationship with his father began to grow. The bond the writer prayed and yearned for was starting to happen as the two were spending quality time together.

Once at St. Paul’s, the writer pondered what his major. He knew he wanted to be a teacher. Because he knew his strengths and weaknesses, he decided to major in Business Administration with an endorsement in Business Education. He knew he wanted to be a business teacher like the one he had in high school who had been instrumental in his decision-making. At

college, the writer quickly became involved in numerous activities and organizations, and during his first semester, he was voted freshman class president. It proved to be quite a responsibility, creating unity amongst a diverse group of students. While the writer was succeeding with his classmates, he later discovered that he was succeeding at school when he received his first semester grade report: all As.

When the writer returned to school in the following semester in January 2001, he was called into the financial aid office and notified that he had received a scholarship from the United Negro College Fund, which covered his entire tuition and expenses for the semester. The best part of the scholarship was that if he continued excelling in academics as he had been, U.N.C.F. would provide the scholarship every semester. The writer then was elected to serve as class president and chaplain for the Student Government Association his sophomore year. He also knew that he wanted to join a fraternity; after much consideration and research, he decided to join Phi Beta Sigma since it maintained the highest grade point average of any other fraternities or sororities on campus.

Over the Thanksgiving break, the writer was involved in a serious car accident, and it was a credit to the hand of God that he survived. His life was spared for a reason. He knew it was time for him to get all areas of his life in order and in line with the Word of God. He then saw the world and his life with a different view than before. When he returned to school, he had to prepare to attend the Pre-Alumni Council of the United Negro College Fund National Conference which was held in Columbus, Ohio. It was at this conference that a call was made for candidates interested in the office of national secretary. With the confidence the writer had developed, he determined to put himself and Saint Paul's College on the map. After much

campaigning at the National Conference peopled by college presidents, students, and alumni from thirty-nine colleges and universities, as well as dignitaries like Lou Rawls, he knew something positive was coming out of his effort. Five candidates ran but the writer was announced, "Dennis Carrington, Saint Paul's College, National Secretary."

The writer was elated and humbled. That evening, a reception was sponsored by Lou Rawls for the new national officers and for the alumni and pre-alumni councils. The writer could not believe he was in the presence of Lou Rawls, taking pictures, and holding a conversation about Saint Paul's College. The writer's college advisor who accompanied him on the trip seemed happier than the writer did. The writer knew it was another opportunity for God to get the glory. The writer held the position for three years and that exposure and networking took him to another level of exposure and expectations.

While still in school, the writer continued to serve at Pleasant Grove Baptist Church. Growing in spiritual maturity at Pleasant Grove Baptist Church provided an interesting opportunity for the writer's advancement to congregational ministry. In addition to the writer, approximately sixteen ministers were already licensed and serving in various capacities at the church, with twenty more who knew they were called to preach but who were waiting on the right timing. The writer was the youngest among both groups at age twenty-one. Although the youngest, his pastor took the writer under his wing and guided him in congregational ministry personally.

Going through this ministry preparation process, the writer developed many enemies, people who did not understand why he, at such a young age, was doing certain things in the

church. He was mistreated, lied about, and not supported because many of the associate ministers, as well as those who were also being trained, felt that he was going to preach his initial sermon before they did theirs. Most of the group had accepted the call to ministry well before the writer. In fact, some had been waiting ten to twenty years to preach their initial sermon, while the writer only had to wait two.

The writer's initial sermon was December 21, 2003, at the 10:15 a.m. worship service, which is the service everyone wanted to preach at, except, of course, the writer. He preferred the early morning service at 7:15 a.m. His sermon topic was "Get Up and Get Out!" and once it was done, the writer was so relieved the "initial sermon" was over. He could breathe again. It was definitely a challenge being the youngest minister at the church. He had to keep his guard up at all times and try to figure out if certain people were a blessing or a curse to his life and ministry. This situation really helped him remain confident in whom he was in Christ. Many times he felt as though begin in pastoral ministry was not worth it if he had to go through all this in the church.

By the time the writer was a senior at Saint Paul's College in 2004, he was still maintained a 4.0 grade point average. In addition, he was elected president of the Student Government Association, which afforded him the opportunity to serve as the student representative to the Board of Trustees. His work load was increased by his student teaching internship at Greensville County High School in Emporia, Virginia. Because of the stress of his many responsibilities at church and school during the spring semester of the writer's senior year, he began to pray and seek God's guidance about his vocation as either a teacher or pastor.

While continuing to pray for guidance, the writer began to apply in Virginia and North Carolina for teaching jobs. Before graduating, the writer was hired by Warren County Schools as a business education teacher at Warren County Middle School. Even more important than his achievements was the support of his parents for his college graduation. His parents chartered a bus to see him graduate and hear him, as student government association president, speak words of encouragement to his graduating class.

When the writer moved to North Carolina to teach, the first thing he did was look for a church. He visited many trying to find one similar to his home church. His best friend, was preaching at Greater Little Zion United Holy Church in Henderson, North Carolina, for their homecoming service. The writer accompanied him, and the minute he walked into the door, the writer knew it was the place for him. After that Sunday, he attended for two Sunday services before joining on the third.

After serving there in the capacity of associate minister for a year, the writer joined as a full member of the denomination and was released from watch-care membership. He exchanged his Baptist credentials and received credentials from the United Holy Church of America. Upon receiving his new credentials, he was catechized by the Board of Presbytery and passed with flying colors. While at Greater Little Zion, he had the opportunity to grow in pastoral ministry in that his pastor allowed him to operate in the capacity in which he was led by God. In fact, she eventually relinquished every second Sunday to the writer to preach which truly humbled him.

While working at the church and teaching school, the writer began seminary at Shaw University. While in the process of finishing seminary, he began to look at further studies in the area of school administration.

Although, teaching was great, the writer knew he wanted to do something more than teach. In particular he had a tremendous love for technology and teaching it to older adults. More importantly, he knew that his long-term goal professionally was to be a school administrator. After graduating from Shaw University, he enrolled in Regent University to pursue a Master of Education in Educational Leadership in Virginia Beach, Virginia. Just as he began the program, he received a job as assistant principal at Henderson Middle School and was moved by the bishops to pastor Providence United Holy Church in Raleigh, North Carolina. There were so many transitions taking place at the same time. The writer was a graduate student, assistant principal, and pastor. He could not believe he was a pastor at the age of 25. God was constantly showing himself to the writer over and over again. The board of bishops saw the writer's work in the local church and his presentation from the pulpit and, hence, moved him to the oldest church in the Southern District Convocation of the United Holy Church of America. The congregation had just endured a major church split several years before his arrival. The writer's task for a whole year was to preach the Gospel to many hurt and wounded hearts. Many of them had serious hatred for their previous pastor who had left them without a church building for three years. The writer was uncomfortable when he first was sent there because many of the members could have been his great grandparents. He was the youngest person in the church. However, as the congregation received the Word with "clarity and understanding," and as they began to know him, they never used the "age" tactic against him.

While serving as pastor and assistant principal, the Lord elevated the writer to the position of principal of William R. Davie Middle School in Roanoke Rapids, North Carolina. He was in awe at the goodness of God and where he was leading him: pastor, principal, a Bachelor's degree, and two Master degrees at the age of 28. All he could think of was the prophetic word spoken into his life, "From this point on, your life will be fast tracked!" That prophecy has been confirmed over and over again. In February 2011, the board of bishops sent the writer to Saints Delight Holy Church in Drewry, North Carolina, to serve as pastor. Prior to this appointment, he was driving two hours to Bible study and one hour on Sundays. Now, the writer was six minutes from the new church. God was good. Faithfulness paid off.

In spite of all the writer has been through, God truly showed himself. Through it all, the writer has been delivered from his insecurities and his lack of confidence. The writer has come to the realization that something powerful dwells in him and that he is fearfully and wonderfully made.

CONTEXT

In February 2011, the writer was sent by the board of bishops of the Southern District Goldsboro Convocation of the United Holy Church of America, Incorporated to pastor Saints Delight United Holy Church of Drewry, North Carolina.

Drewry is one of the sub-counties of Vance County, Henderson, North Carolina. The community is rural, comprised of many families and four churches; Saints Delight being one. The church was founded in 1906 when a few decided that holiness should be taught in the Drewry community. They started in 1907 by going house to house for services. There first

permanent place of worship was Bullock's tobacco ordering house and their church name came from "saints delighting to worship together".

Many members of the church were pulled out of school to work as farmers with their parents. They primarily focused on priming tobacco and the cotton fields but were not limited to other venues of farming. The effect of them being on the farm caused many of the congregants to forego learning how to read, write, and do math. This was very evident to the pastor in bible study and Sunday school so he was encouraged to approach the issues and provide positive influences for the individuals and the church.

The church sits on approximately seven acres of land including church cemetery, sanctuary, and remainder land. The demographic make-up of the church is very diverse with the largest age window being 45-60 and approximately 20% of the congregation being retired from factories or the education sector. The membership is approximately 75 to 100 active members.

The previous leadership caused the congregation to be leery of several changes the writer proposed at the beginning of his pastoral ministry. The previous pastor cancelled bible study and Sunday school due to low attendance. The congregation went seven years without any form of Christian Education.

Once I arrived; however, the congregation made it clear that they wanted to learn, change and grow. In taking their desires into consideration, the pastor interviewed church members to see where they wanted their church to go. In interviewing the members of the church, the pastor had a clear picture that aligned with the vision that God had given him to meet the needs of all age groups. The pastor reassured all age groups that they were needed and special to the

kingdom work of God. The writer realized that the main age group that was left out was the senior citizens. That bothered the pastor who had a strategic plan to rectify the issue and bring wholeness to the congregation.

The pastor designed programs and activities for bible study, Sunday school, and morning worship that engaged all congregants.

As a result, participation increased in bible study, Sunday school, and morning worship. In bible study alone attendance jumped from seven to forty. They were hungry and thirsty for learning about God and doing what is right. The Word did not change just the strategies and delivery. The pastor incorporated technology every week in bible study which sparked a special interest for the senior citizens, were the dominant age group in bible study with the oldest one being 102. She was there all the time.

One night, the pastor brought in several technology devices such as: LCD projector, laptop, document camera, digital camera, and wireless printer to show them its function and use, they were amazed. Their reactions showed the pastor, how excited they are about learning something new. In Leonard Sweet's book *Viral*, he suggests a quiz to see if one is considered "A Googler or Gutenberg?" The pastor asked the group those questions. The group was 100% Gutenbergers.

The pastor shared the vision of the church and its technology integration with the community and other people that he came in contact with and the opportunity came available for the church to receive ten new computers. The pastor knew that the church was on its way to better times. When he announced the blessing that the church received, the men of the church

transformed two classrooms into a computer lab. The congregation was ecstatic, and the good news traveled. Now the whole community is desperate to learn. This congregation views its church differently because they realize now that the church, gives them opportunities to grow and learn.

When the announcement for any senior citizen who wanted to take basic computer skills classes was made, the pastor viewed a sign-up sheet with twenty-four names. The pastor was particularly excited because he was able to use his secular teaching education degree at the church with the senior citizens. The pastor knew that he had what it takes to teach the senior citizens patience.

The approach that the pastor has taken on the teaching and learning process at the church has enhanced the congregant's receptiveness tremendously. Many of the senior citizens feel as though the empowerment and excitement that is taking place at the church does not happen in Vance County with its stigmatizing the "below poverty" status. The pastor and the church have realized however, that change can take place if you have a sincere desire for it. Not only has the church grown since turning toward teaching and learning but it has also grown in numbers because of what is taking place. The pastor has realized that once the congregants are excited about what is going on in their lives, they will spread the word. Through personal testimonies, the church has become a great place for the community to see God at work.

The pastor realized that pastoral ministry in the 21st century should be intriguing. The church has developed cohesiveness through the transformation that has taken place educationally, mentally, physically, and spiritually. Not only has the church launched the

technology courses at the church, but the church has partnered with the local community college to offer employability and human resource development courses for those persons who are unemployed, underemployed, or dislocated to assist in their job search and career readiness. Through this particular program, the participants learn how to utilize the computer to search for jobs, how to create resumes and career portfolios, and how to develop employability skill sets. However, this would not have taken place if it was not for the computer lab, congregants, spreading the word, and the church having a desire to impact the community.

SYNERGY

As the writer reflected on his spiritual journey and context in ministry, several crossroads came to a median. First, the struggle that the writer faced in grade school with reading and comprehension and the same issue that came to surfaced with the congregants of the context not having the skill set to read and comprehend. Secondly, the involvement the writer had with the senior citizen ministry in his home church and his pastoral ministry assignment being majority senior citizens. Thirdly, the writer's initial occupation was a business education teacher; and now the opportunity to teach computer skills to the senior citizens at the church.

When the writer began to get acquainted with the congregation, he saw himself within the congregation. The writer never realized until February 2011 that what he was dealing with in his local congregation, he once dealt with himself. When a person has an impediment of any kind, he tends to shut himself off from society. That is what the writer saw within the congregation as he began to teach and preach on a weekly basis.

Many of the congregants could not write, read, or articulate any sort of information. The congregants were mad at themselves and many of their parents for pulling them out of school to work on the farms. They did not realize the cost it would have on them in the future. The writer once dealt with the same issue in life. Since the writer had been in that lonely place before, he was able to add comfort and relief to those wanting to break out of those uncomfortable places in their lives and learn the necessary skills to be productive in society. That was the major obstacle that many of the older congregants had to overcome to realize that they could conquer anything that is placed before them. For the writer, it was challenging being twenty-nine years old and working with a congregation the age of his parents or grandparents. The most rewarding factor was seeing them as overcomers and as self-defeated.

Secondly, the writer reflects on his involvement with the senior ministry at his home church and his volunteer experience as a candy striper at a local nursing home and how those experiences prepared him to work with a congregation that was primarily senior citizens. The writer has a sincere love for and patience with senior citizens and is always amazed how God prepares us for kingdom work. He never imagined that his volunteer experiences would come back to assist him in being a blessing to others. The typical young adult would not have decided to work with the senior citizen ministry at church or volunteer at a nursing home during free time, but the writer sensed God dealing with him even in those varied capacities.

Lastly, the writer combines all learning experiences and realizes that his teaching ministry is one of the most remarkable areas in his life. With the writer having a passion to teach and learn, he never imagined that he would be teaching computer skills to his congregation. Through personal, teaching, and now with senior citizens experiences the writer has seen a lot of

people who have been forgotten, ignored, and written-off. Because of the approach they have experienced great drastic changes in their lives. The writer has found God calling him to these circumstances to change the lifestyles of the young and the elderly.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY MODEL

Theology

In Brueggeman's book *Theology of the Old Testament* he discusses the Theology of the Old Testament in a more contemporary form beyond mainstream models of previous generations. He depicts the courtroom as a backdrop for claims handled by Yahweh, the God of Israel. He uses three subtitles Testimony, Dispute, and Advocacy. The Testimony characterizes theological claim in the center of contradiction. The dispute provides elements of truth such as in an actual legal case. Advocacy advocates a presentation of the truth that conflicts with other concepts believed to be the truth. Brueggeman parallels Jewish and Christian theological concepts. In addition, he takes both the positives and negatives views of God.

In Ehrman's book *The New Testament*, he seeks to answer questions of the New Testament that people of interest never thought to ask. He is interested in making the reader aware of the New Testament's origin. In Addition, he talks about how the New Testament becoming canonized as an authoritative tool. Diversity is discussed and its' affects after the Protestant Reformation. In this study, Ehrman discusses the early Christian traditions and the problems that occurred during the era. This author looks at the early Christian thought concerning "Present Life and After Life" and how the concepts evolved. Therefore, he gives attention to the composition of the New Testament cannon.

In Fee's book *The New Testament Exegesis*, the author offers a guide for exegesis with initial steps in approaching all genres'. Fee starts by analyzing the historical context. Thusly, asking questions such as the identity of the author, who the audience, who is the receiver, what the occasion is, and what is the location. Fee discusses the confirmation of passage limitations. He suggests one become familiar with the periscope with specific instructions for Greek and English languages. Fee advises that all historical and cultural data in collected. In addition, he offers specifics for exegeting the gospels as well as Old and New Testaments.

In Tiffany's book *Biblical Interpretation* it is a guide to biblical inquiry concerning texts bible readers and about contemporary interpretations. It employs three fundamental thoughts, which directs the authors' approach to reading the bible as a historical, social, and cultural source. Their approach takes both the text and the context seriously. In addition, guiding readers to extract information based on their own experiences and context.

In Slaughter's book *Change The World* it presents seven choices pastors must make as they consider the future of their congregations. He inspires, challenges, and encourages readers to be the church Jesus envisioned when he gave the Great Commission. The church is called to be a mission outpost, living out Christ's ideals in today's world. The major challenge in this book is to quit worrying about getting people into your church and start finding opportunities to move the people who are already there out into God's service.

Liberation Theology

In Hoppe's book *There Shall Be No More Poor Among You*, it concerns itself with the poor and poverty, which is a reoccurring theme throughout the bible. Its' purpose is to show how the bible can aid faith based communities to respond to the poor. Hoppe, in this book, helps the

reader to discern and evaluate the reoccurring theme of the poor. This is due to the contradictory message one may encounter. Example: “My child do not lead the life of a beggar; it is better to die than to beg.” On the other hand, “Blessed are you who are poor, for yours is the kingdom of God.” Hoppe explains that poor considered cursed in some views. In addition, she helps the reader to interpret the meaning of the poor speaking of themselves as oppose to when the wealthy is speaking or writing about the poor.

In Maffy-Kipp’s article *The Church In The Life of The Southern Black Community*, this article discusses the Protestant religion in the African American world in the 19th century. It also discusses how it became the Black Church. Maffy-Kipp gives clear depiction of the economic, social, and political struggle. This movement of liberation served as a conversion assisted by W.E.B. Dubois. She exposes the struggles of the church in its transition and how it affected the role of woman. In addition, the state of the slave church presents a springboard from the American Revolution as northern states started to abolish slavery. The article further discusses Emancipation, and the growth and development of the Black after slavery.

In Mitchell’s *Black Church Beginnings*, Dr. Mitchell’s initial approach starts with the description of the African component in the Black church. He discusses the relevancy of its roots which makes it what it is in America. The silent years are discussed 1619-1750; these are the more formative years of the African American Church. These years indicate that the Black was visible but basically ignored and viewed as insignificant. Therefore, in 1750, the first official Black Churches were formed acknowledging the African element that makes them unique. This book also discusses the expansion of the Black Church and the denominational divide. In addition, it describes congregational development in its social stance.

In Rabotueau's *The Invisible Institution*, discusses the Black Church as an ignored institution. He starts by giving background to the African Diaspora and the tragedy of the Trans Atlantic Trade. In the tragedy there is discussion concerning the loss of language, social and political affiliations. He also discusses the affects the trade had on cultural practices and family structures. Light is shed on this being a means of slave control to avoid the possibility of revolt. However, Rabotueau shows how the African customs and rituals still prevailed in America beneath the surface. In addition, he discusses the diverse religions of African and how they become the ingredients for an African American religion and sub-culture initially in obscurity.

In Brown's *Liberation Theology*, it bears witness to those who wish to allow their story told. This is his reminder of history but also their strong faith. Brown exposes the growing faith as they confront adversity. This is the opportunity to join in the struggle to free future generations. Brown gives examples of God's manifestation in humanity. He shows the presence of God's work in human deed. Social justice is central to the gospel McAfee makes this clear as a message of liberation theology. He embraces the significance of liberation in Latin America and in the Unites States of America.

In Cone's *A Black Theology of Liberation*, looks at Christian theology as a theology of liberation. Cone views this theology as the existence of God's activity in the world. This theology is the voice for liberation through the gospel of Jesus Christ. Cones clear definition is a theology that is consistent with a strong sense of community. This definition of liberation theology analyzes Christian faith of the oppressed out of biblical tradition. Cone views the plight of the Israelites inseparable from the bondage of contemporary society. Cone's premise is that God is on the side of the oppressed. This is reflective of biblical history.

In Cone's *Black Theology and the Black Church*, James Cone exposes Black Theology as a theology that grew out of a small group of radical black preachers in the 1960s. This is a theology of liberation and struggle among black people in the United States. This effort was due to a European theology that no longer worked for blacks in America. This theology was reflective of black clergy seeking to interpret God's liberation of an oppressed people in society. These oppressed people economically deprived and exploited based on the color of their skin. The black clergy sought to define the meaning of being black and Christian. Cones describe the origin of black theology and the events that gave birth to it.

In Cone's *Risks of Faith* this book, James Cone examines the whole concept of Black Power and its connection the Christianity and the church. Cone explains that Black Power is not antithetical to Christianity. Cone concludes that Black Power is God's message to twentieth century America. James Cone admonishes the church to challenge power structures with the gospel. Jesus is model used in the text for the emancipation of all people. Cone suggests blacks supporting black business on black people's terms. Cone exposes the injustice of the American poor such as the Native American and the African American. Cone suggests that the suffering of the poor and oppressed becomes God's despair.

In Cosgrove and Hatfield's book *Church Conflict* it extends a fresh approach in resolving conflict. This, in their view, will help churches to mature. They discuss the family systems that exist in churches. This helps determine how the church function. This determines how the memberships relate to each other, do business with each other, and care for one another. These authors provide ways of discovering the hidden systems so

that the church family can handle conflict in a better manner. With this in mind, the system becomes more nurturing. This book provides factual stories with pseudonyms. It is there intent to aid the reader in understanding their own family systems in the life of one's local church.

In James Evans book *An African-American Systematic Theology* it defines revelation as the promise of God's faithfulness to humanity and God being faithful to God's word. Evans defines liberation. Liberation is God's final intent for one's existence. Evans provides discourse on aspects of African - American religion and theology with emphasis on its methodology. To better understand the concept of liberation, Evans speaks to the bible and slavery along with liberation. As a result, this author outlines the biblical foundations for Black Theology. Jesus is framed as a liberator and mediator, which aids in the development of a Christology in Black Theology. In addition, Evans raises the problems in humanity in African- American experience.

In Gemignani's book on *Spiritual Formation for Pastors*. This book gives sound information directed to pastors seeking improvement becoming spiritually grounded. Gemignani points out the need for a sound spiritual foundation. This author gives attention to the spiritual challenges clergy must face in congregational development. The expression of spiritual connection with God and people aids the pastor in embracing a vision. This book explores the foundation for developing spiritual relationship for leadership. Careful attention given to power, prayer, and mediation equips clergy for spiritual leadership. Spiritual direction aids the clergy in identifying challenges. Spiritual growth is constant. The author points out that spiritual growth are not limited to clergy.

In Hopkins *Black Theology of Liberation*, he introduces this text by carefully defining Black Theology and Liberation. He states its purpose and goals through the study of its stages of development and theology. With this in mind, Hopkins speaks to the meaning of being black in America having to face racism and degradation knowing God's purpose is for all people to be treated fully human. Hopkins aids the reader in understanding that Black Theology must create the awareness that the black church must remain responsible to God's divine purpose and calling. The struggle for liberation for black people is the main focus of Hopkins' text.

In Moyd's *Redemption in Black Theology*, it speaks to black theology in its redemptive state. Moyd based his discussion around African Religion. Salvation is the key to redemption as the author points out. Liberation Theology is apparent. However, Liberation Theology does not embrace Moyd's total idea of redemption. As a result, of slavery, African Americans presented with challenges had to discover a new type of Christian community. Thusly, new traditions met with old traditions that formed a new theology. Therefore, redemption, in his view, becomes the need for new acceptance. With this in mind, God is not limited to any form of revelation.

In Musser's *Book of Christian Theology*, this text book gives theological perspectives of various theologians. The Hand-Book discusses all areas of theology. Muser and Price successfully compile the works of theologians in various categories. These authors give points for navigating this text. Their approach is based on religion and biblical theology. They cover systematic theology, theological methodology, and theological ethics. This hand-book exposes the student to denominational concepts and definitions. Worship styles are observed in detail. These authors give a theological

approach to the social sciences as they relate to the church and community. The text gives the approaches of major theologians on all areas of the text.

In *Church Identity and Change*, these authors discuss the changes that have taken place through denominations. They present articles that discuss historical introductions to each denomination giving background to their national structure and theological legacy. Roozen and Neiman gives the reader sociological case studies of how denominations identify their purpose and structure. In addition, theological essays discuss practical theology through the denominations. The final discussion focuses on the organizational perspective highlighting theological perspectives. Roozen and Neiman mission is to aid those who are committed to their denomination. They aim to help those who are willing to accept the challenges of facing a changing dynamic and social change.

Technology

Lyon studies the social aspects of information technology and how it changes lives. He dives into discussing the information age and its threats and promises. He reiterates about not being mislead by dire predictions about doom in the computer industry, or crises in new communications. These are but the ups and downs of brand new technologies.

In Lochhead's *Shifting Realities* it draws on his own pioneering experience, he describes how churches are discovering ecumenical applications of new technologies like e-mail, computer conferencing and the World Wide Web. Then he goes on to explore the relations between Christian understandings of the "Word" and contemporary information technologies.

In Hopper's *Technology, Theology, and The Idea of Progress*, it traces the association of technology with progress and asserts that the theological response to the usurpation of progress

by technology has been inadequate. He suggests via his conclusion that an awareness of the change in the concept's meaning—from progress as progression toward utopia to progress as ever-new technological invention—clarifies the meaning of current events and calls for our engagement with the events of our time.

In Challies book *The Next Story* it looks beyond the specific technologies that are all the rage today—soon to be forgotten or replaced—and helps readers understand the fundamental ideas that are always true about technology and how we can respond with biblically informed discernment. He explores how Christians can live in this new reality with character, virtue, and wisdom—and how we can respond to these revolutionary changes as followers of Christ in a digital age, learning to live faithfully as the “next story” unfolds.

In Conway's *Choices At The Heart of Technology* it encourages the Christian community to contribute to the debates on purpose and priorities in technological development based on their deep involvement in the biblical witness. She states that “the task is urgent”. The members of the body of Christ, who are building on the foundation of gratitude, praise, and service to God, need to help each other discern the attitudes of mind and heart that reflect his love and openness. Only by growing into this way of being and acting can the web of technological decision-making become part of the movement toward the Shalom of Christ's kingdom.

In Groothuis's *The Soul In Cyberspace* it recognizes the symbolic power of technology: machines don't just do things, they shape us by equipping our imaginations and language with powerful new images, metaphors, and assumptions. He has done great service in alerting the reader to the temptations that will challenge the twenty-first century church, and in providing the tools to discern what is real, what is true, and what is to be treasured.”

In Sweet's book *The Emerging Culture*, written by five Christian thinkers, speakers, and writers. Each one of them advocates a unique stance regarding what the church's message should be and what methods should be used to present it as it journeys through this evolving, postmodern era. Each writer presents his or her essay as a lively discussion in which the other four writers frequently comment.

In Buseck's book *Netcasters*, it discerningly profiles those who are doing the best job of spreading biblical Christianity online. The author encourages the church at large to follow their lead and fish for souls in these same rich water—from blogs and chat rooms to Facebook, Twitter, and beyond.

CHAPTER THREE

THEORETICAL FOUNDATION

Technology education has been a topic of discussion as far back as the beginning of time. Deuteronomy 6:4-9 says, “Hear O Israel; the Lord our God is one Lord and thou shall love the Lord thy God with all thy heart, thy soul, and with all thy might. And these words which I command you today should be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You should bind them as a sign on your hand, and they shall be as frontlets between your eyes. You should write them on the doorpost of your house and on your gates.”¹ Their technology was to “hear” now present day technology forces one to “do”.

The understanding and use of technology education has expanded tremendously over the last century. Today, technology is used in every facet of life; for the older as well as the younger person. Its use has increased in the schools, community centers, and churches across the country, which forces one to take hold of the new age and trends. However, the older learner may have difficulty understanding the purpose and the various uses that technology offers. For the younger generation, technology may have a different meaning than for the older generation. For example, technology has brought color televisions, cellular phones, remote controls, Kindles, desktop and laptop computers, iPads, wireless keyboards and printers just to name a few. The definition used for technology in this project comes from the Merriam Webster dictionary.

¹The New King James Version. 1982 (Dt 6:6-9). Nashville: Thomas Nelson

“Technology is a manner of accomplishing a task especially using technical processes, methods, or knowledge.”

The public school educational emergence has been challenged as far back as the 14th Century. The Church of England created such boundaries where only certain classes in society were allowed to be educated. This kept the church in control of people who were not in agreement with their laws. Those who opposed were excommunicated, executed, or exiled to a land where it was thought their voices would be quenched. Due to the church’s stringent laws, others emerged to fight against the unruly treatment and modified doctrine carried out by the church and its followers. Those who were afforded an education recognized that the doctrine was changed to secretly meet the needs outside the boundaries of the Bible, while mistreating the uneducated to justify their actions. Tony Campolo states, “People wanted the right to be able to read the Bible and more importantly move from following the law of the church to building a personal relationship with God.”² In order for this change to happen, the people had to be educated. Paulo Friere suggests, “Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor.”³

Living in the post-modern generation, one must understand how we have arrived at this place. “Post” is a word with a lot of different meanings, depending on how it is used in a sentence. In this instance, it refers to what comes after, later, or following. “Modern” refers to an era of time that began with the Renaissance in 1517 and concluded with the end of the modern era in 1972. The modern era was the beginning of new ways of thinking and looking at life. It saw

² Tony Campolo and Michael Battle, *The Church Enslaved: A Spirituality of Racial Reconciliation* (Minneapolis, MN: Augsburg Fortress, 2005), 28

³ Paulo Friere, *Pedagogy of the Oppressed* (New York, NY: The Continuum International Publishing Group, 2004), 72

the rise of philosophy, science, and the discovery of new knowledge. The beginning of the Modern Era was a time in which people removed God as the exclusive source of cultural, theological, and philosophical influence.

The three most significant events of the early days of the Modern Era were: 1) Issac Newton's theory regarding the universe and earth's place within in; 2) Charles Darwins's publication of, "Origin of the Species in 1859, wherein he advocated evolution and not creation", 3) The invention of the printing press by Johannes Gutenberg in 1440 which opened up a whole new world of learning, which led to the age of Scholasticism and the Enlightenment.

The beginning of the twentieth century saw the rise of the Great Western Nations and the Industrial Revolution that transformed the countries of the northern hemisphere into industrial behemoths. Two world wars, Korea, Vietnam, and the beginning of the collapse of many of the social structures of Western Civilization, family, community, school, churches, and even government. People became more skeptical of authority and lost confidence in the institutions of society when they began to fail.

Thus, the worldview was to focus on obtaining education and then in return educate others. Education has been a topic of discussions as far back as the beginning of time.

The foundation of education was first commissioned with the Great Commandment to love God and to teach His commandments to their children on a daily basis. People were commissioned to teach; concluding education should start within the home and as a family. Teaching is an action ordained to be passed down from generation to generation. In this case, educating the ways of the Lord was top priority regardless of what events were going on in the world. "Martin Luther's *Ninety-Five Thesis* implied that the church sales indulgences and

counteracted with the fundamentals of justification by grace alone.”⁴ His argument stated the church was teaching incorrect information, taking the text out of the context, and leaving people with a con. For this cause, “Martin Luther, during the Reformation in 1524, advocated for compulsory schooling so that all parishioners would be able to read the Bible themselves.”⁵ Unfortunately, this implementation of the compulsory schools was only made available to children of noblemen and freeholders; however, it did encourage other counties to start an educational system for children.

During the 1600’s, the School Establishment Act was passed and commanded every parish with the means to establish a school paid for by parishioners. In 1647, the Massachusetts General Court passed a law requiring every town to create and operate a grammar school. Parents who did not comply had their children removed from the home by the government who would then decide whether the parents were fit or unfit to have their children properly educated. As the societal needs advanced toward the First Great Awakening period (1700’s), some biblically educated ministers also realized salvation should be based on a personal spiritual relationship and not focused on church doctrine and traditions. In order for this to take place the educational system had to be made available to all versus only being made available to those who were clergy, wealthy, or working in the political arena. The Great Awakening of the 18th century proved to be one of the most transforming movements in America. The Great Awakening lasted approximately fifty years. This movement was driven by the ineffectiveness of evangelism and brought about the need for new ways to develop the congregation. The Christian congregation was experiencing a spiritual drought that signified old ways of outreach were no

⁴ Riemer Faber, “Martin Luther on Reformed Education,” *Clarion* 47, no. 16 (1998)

⁵ Shirelle Phelps and Gale Cengage. “Compulsory Education.” *Encyclopedia of Everyday Law*. (2012)

longer effective. This ineffective outreach was due to the influx of multiple denominations that were not in agreement with each other based off of rules. This drastic change caused for many to go with the most popular denominations at that particular time.

The central focus during this period was to regenerate change in the church. However, it greatly centered on the personal regeneration of the congregants. The Great Awakening movement forced the people to look at themselves instead of what the traditions of the church were saying. They were living by the law; but not living by relationship established through knowing the word of God. They realized they still needed the church; however, the church needed to revamp its concepts and principles to match up with the return of Jesus Christ. Ed Stetzer suggests, “That we must treasure the concept of transformation, because of radical change is the heart of the Christian message because the power of the gospel changes everything—lives, churches, and communities.”⁶

According to the African American tradition, personal regeneration would be termed that one is “converted.” This conversion meant that individuals received the Holy Spirit and were now in a personal relationship with Jesus Christ. The movement caused controversy because the congregation no longer sought the direct guidance from the clergy, but in fact sought direction from the Word of God and others who shared their personal belief. This caused the movement to cross over denominational lines; many churches were established, but purposefully disconnected themselves from denominations thinking their way was superior to the others.

During this time, Pastor Theodore J. Frelinghuysen (1691-1748) urged his congregants to seek an in depth awareness of spiritual faith. His Puritan roots caused Frelinghuysen to become

⁶ Ed Stetzer and Thom S. Rainer, *Transformational Church*(Nashville: B&H Publishing Group, 2010), 1.

an awakener and he spearheaded the revival. An awakener was one who took realized the truth, took hold of the truths and became a sincere sojourner. However, Parishioners felt revivals were too emotionally charged and created a sense of “play” during what should be a serious and life changing moment. They failed to recognize people were getting saved and truly accepting Jesus Christ as their Lord and Savior. Those new converts were committed seeking more of the Word of God. This brought about the Pentecostal Movement. “Pentecostalism was focused on prayer, praise, and ecstasy.”⁷ Psalms 150:4 states: “Praise Him with the timbrel and dance: Praise Him with stringed instruments and organs.”⁸

“Pastors as well as its laity disliked the intensity of emotion exemplified in its worship,”⁹ according to William C. Turner. Their distastefulness for such praise and worship continued to stem from the lack of biblical education along with reading and studying for themselves. There was no structure or method. Those of a traditional background were not receptive to change. They continued to seek understanding from the clergy because educational opportunities were still limited to the elite. The concept was frowned upon because it caused parishioners to think for themselves and want to learn more. Learning more would require them to be able to read, understand, and apply that new knowledge to their everyday lives; therefore, no longer needing and depending on the clergy for direction.

Little did they know change would come by way of the fight for and the introduction of educational opportunities. The revival continued to extend beyond traditional lines while stimulating new interest. The growing interest of the second Awakening revival spread through

⁷ William C. Turner, *The United Holy Church of America* (Piscataway, NJ: Gorgias Press, 2006), 103

⁸ The New King James Version. 1982 (Ps 150:4). Nashville: Thomas Nelson.

⁹ William C. Turner, *The United Holy Church of America* (Piscataway, NJ: Gorgias Press, 2006), 104

denominations. This point of development was strong in the South. In the Northern states the reception was very stagnant. Methodist societies were accepting. The Episcopalians did not assimilate so quickly. Lutherans were not directly affected. The Lutheran's congregational development process was due to the large numbers of Germans who came to America.

As the world advanced through the Industrialization Era, it was evident education was going to be an important facet both within the church and outside the church and by all individuals. Many have shifted the responsibility as to who should be responsible for educating America's children; the church, school, or home. The famous Chinese proverb states: "It takes a whole village to raise a child."¹⁰ Martin Luther articulated a treatise on education called "Sermon on Keeping Children in School." Luther had received disappointing results of a survey regarding the improvement of life in church, home, and school. "Luther realized that his earlier call for educational reform had gone largely unheeded. Many parents still preferred to direct their children to the work force and the immediate material rewards it would afford, than to invest in spiritual development and moral reform. Luther's wish for them is that they seek first the kingdom of God and His righteousness, and all these things shall be yours as well."¹¹

Also, "Martin Luther related education closely to his understanding of God's rule in two realms or kingdoms. All Christians live in two realms of which God is sovereign. One realm or kingdom is God's gift of creation. In this kingdom God has given the law to restrain wickedness and maintain order, justice, and peace, and thereby carry on civilization. The other realm is that

¹⁰ Emeline Homonoff, "It Takes A Village," *Child and Adolescent Social Work Journal* 11, no. 1 (1984):53-61.

¹¹ Riemer Faber, "Martin Luther on Reformed Education," *Clarion* 47, no. 16 (1998).

of redemption and grace. We see in the cross God's promise of the world to come, in which God will rule through the gospel."¹²

Churches across America were searching ways how to bridge the gap between the church, home, and educational institutions. However, while seeking ways one must clearly understand it requires all to work together to get a solution. The Coleman Report of 1966 demonstrated how: "The school had little or no effect on student achievements, concluding that family background was the key factor influencing the student achievements."¹³ Friere notes that "The oppressed can overcome the contradiction in which they are caught only when this perception enlists them in the struggle to free themselves."¹⁴

In the 1970's Malcolm Knowles's theory of "andragogy" which entailed self-concept, experience, readiness to learn, orientation to learn, and motivation to learn¹⁵ deeply influenced adult education with an emphasis on self-directedness, the use of experience, and the need for adults to have a say in what and how they learn. More recently, Kay Kupper Berg has "decried the biblical, doctrinal, and liturgy illiteracy in the church and in society in general and has called for a core curriculum within the urban church"¹⁶ Richard Osmer states about normative beliefs and practices: "the ongoing interpretation of the church's normative beliefs and practices in the face of shifting cultural and historical contexts; and the formation and sustaining of educational

¹² Rebecca Grothe, *Lifelong Learning: A Guide to Adult Education in the Church* (Minneapolis: Augsburg Press, 1997), 27.

¹³ J.S. Coleman, *Equality of Educational Opportunity* (Washington: The United States Office of Education)

¹⁴ Paulo Friere, *Pedagogy of the Oppressed* (New York, NY: The Continuum International Publishing Group, 2004), 49

¹⁵ James Smart, *The Teaching Ministry of the Church* (Philadelphia: Westminster Press, 1954), 15.

¹⁶ Kay Kupper Berg, "Christian Literacy, the Core Curriculum, and the Urban Church" in *Urban Church Education*, ed. Donald B. Rogers (Birmingham: Religious Education Press, 1989), 50-59.

institutions, processes, and curricula by which the church's normative beliefs and practices are taught."¹⁷

In 1970, community colleges became the focus of the expanding instructional network on aging when the Administration on Aging provided a grant to the American Association of Community and Junior Colleges (AACJC) to encourage that organization "to develop an awareness of the needs of older Americans and to explore ways in which these community-oriented institutions might contribute to an improvement in the quality of life in the nation's elderly population."¹⁸ From the national point of view, there are two major funding sources that added substantially to program growth. "One source, the federal government, has supported education for the aging in several ways. Title I of the Higher Education Act of 1965 has been used by colleges and universities to direct their resources and staff to program development for older people. Although many additional types of community programs were funded under this title, programs for the aging have been developed in major parts of the overall education pattern."¹⁹

However, due to the change in eras and movements certain demands in society have taken place. For many adults, education was important but due to their locality in certain time periods may have caused them to be removed from the educational sector to work on the farm and help their parents make income from the crops. Therefore, there are many whose education level may not be where they desire due to the force in moving from education to work which

¹⁷ Richard Robert Osmer, *A Teachable Spirit: Recovering the Teaching Office in the Church* (Louisville: Westminster/John Knox, 1990), 16-18.

¹⁸ Ronald H. Sherron and D. Barry Lumsden, *Introduction to Educational Gerontology* (New York: Hemisphere Publishing, 1990), 12-13.

¹⁹ *Ibid.*, p.13-14

forces a desire to gain knowledge at later time in their life. The ages ranged from 13 to 16 years old moving from the educational arena to farm work.

Nonetheless, “there seems to be general acceptance that we are living in a learning society, in which people of every age will be required to continue to expand their knowledge and skills in order to survive and prosper.”²⁰ “The acceptance of the rationale for education for older people has modified the orientation of many institutional programs.”²¹ Education for older people is no longer a modest undertaking rating little time or interest and relegated to the smallest division of an institution.”²² Finally, “as the enrollment of older people increases, institutions that in the past have simply encouraged older people to participate in their regular programs are beginning to develop special offerings exclusively for them.”²³ The older person is now seeking opportunities to improve themselves and learn what is taking place around them to make them better citizens. Since technology has no age limit or gender, all persons are

Thus, “failure by the churches and synagogues to recognize the importance and necessity of older adult ministry is to ignore the spiritual, physical, and psychological well-being of people in the latter part of the life span.”²⁴ The thoughts are importance for religious institutions of all faiths:

“Since the vitality of the church will be determined by the vitality of its graying membership, whatever the church does in ministering to the special needs of these members will

²⁰ Ibid.,p.15

²¹ Ibid., p.15

²² Ibid., p.15

²³ Ibid., p.16

²⁴ Ibid., p.130

make of the church's ministry a magnet to draw from its experienced Christians the wealth of knowledge, expertise, skills, behaviors, attitudes, values and beliefs, which age has enabled them to accumulate, recycling the abundance of their enriching stores of religious experiences. Failing to do this, the static quality of the church through its membership can put the church on the sidelines, lacking the significance to make a difference in the world which so desperately needs its spiritual dynamics and leadership."²⁵

The North Carolina Division of Aging and Adult Services 2011 Profile stated that "60.4% of population 65 and over had high school or less education, 19% of people 65 and over had a bachelor's degree or higher education."²⁶ The Vance County 2010 Profile stated that the "total population over 60 is 9,229 or 20.3%²⁷, baby boomers, 11, 739 or 25.8% .²⁸ Grandparents raising grandchildren age less than 18, 2006-2010 was 597."²⁹

"Anxiety over learning the latest technology has seemingly been more easily overcome than might have been anticipated."³⁰ One being afraid of computers has probably been less of a deterrent to their use than the fact that many adults—older as well as younger—can see no particular purpose or convenience to them. It may be the concept of accessing information by electronic means has been oversold by educators enamored with technology and the notion of mechanization or the quick fix. Waskel points out that "senior centers, churches, Elder hostels,

²⁵ A Ministry To Match The Age, The United Methodist Church, General Board of Global Ministries, Health and Welfare Ministries Program Department (New York: The United Methodist Church, 1984)

²⁶ A Profile of People Age 60 and Over North Carolina, (North Carolina Division of Aging and Adult Services, 2011) <http://www.ncdhhs.gov/aging/cprofile/cprofile.htm> (accessed September 24, 2012).

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

³⁰ B. Fuchs, "Teaching Elders To Be Computer Friendly," *Generations*, 1987, 12(2), 57-59.

community schools, YMCAs, libraries, museums, colleges, private clubs, and the AARP are all providing education for an aging clientele.”³¹ “No doubt they will continue to flourish in the years to come,”³² he concludes.

THEOLOGICAL FOUNDATION

Liberation theology is a theological movement that has attempted to unite theology with the social/economic concerns of the poor and oppressed people, particularly in Central and South America.³³ The word *liberation* was derived from the past and contemporary struggles for political freedom and the biblical story of the exodus as defined by the black religious experience in the United States. Black liberation theology, therefore, was created out of the black man’s struggle to make sense of his tripartite identity as are black, Christian, and free: Freedom from depression.³⁴

Latin American theologians in the 20th century developed the theory of liberation theology. This theology shares the idea that Jesus is on the side of the oppressed, but does not limit the identification of these ontologically, but rather economically and politically. It is the contention of Gustavo Gutierrez and other liberation theologians that Jesus works on behalf of those who are in bondage at the hands of the oppressors and is actively seeking to liberate. Jesus Christ, being the greatest liberation theologian. Gutierrez is radically influenced by the situations of poverty, starvation, ignorance, illiteracy, and unsanitary living conditions that he sees every

³¹ S. Waskel, *Scope of Educational Programs For Older Adults* (San Francisco: Jossey-Bass), 25-34

³² *Ibid.* p.34.

³³ Enns, P. P. (1997). *The Moody handbook of theology* (594–595). Chicago, Ill.: Moody Press.

³⁴ James Cone and Gayraud S. Wilmore, *Black Theology: A Documentary History, Volume Two* (Maryknoll, NY: Orbis Books, 1980-1992), 44.

day, and by the inability of people to escape these conditions once they are trapped by social structures and economic factors. His experiences among the poor, as one oppressed and as an advocate, and his commitment to the cause of the oppressed necessarily affect the presuppositions which he brings to the theological task, especially to the interpretation of the Bible. In turn, his understanding of key passages of Scripture has bearing upon the way he does and thinks theology, which then affects the interpretation of his experiences among the poor. These experiences engage his mind as he studies and a hermeneutical circle begins.³⁵

Robert McAfee Brown echoes that Gutierrez began a process of “unlearning his previous education, re-reading the history of the continent, re-reading the Bible, re-reading theology, and discovering that re-reading means a re-making, a re-making, as far as possible, of the situation of the poor and oppressed.”³⁶ In other words, the Peruvian went through a sort of conversion experience that changed him from an academician to an activist. Jose Miguez Bonino summarizes the new understanding which Gutierrez reached in Gutierrez’s own words:

I discovered three things. I discovered that poverty was a destructive thing, something to be fought against and destroyed. Secondly, I discovered that poverty was not accidental. The fact that these people are poor and not rich is not just a matter of chance, but the result of a structure. Thirdly, I discovered that poor people were a social class.³⁷

The new insight of the poor changed the theology professor’s view of how to serve the needy. He became a proponent of social action.

³⁵ Juan Luis Segundo, *The Liberation of Theology*, trans. John Drury (Maryknoll: Orbis, 1976), p. 7-8.

³⁶ Robert McAfee Brown, Gustavo Gutierrez, *Makers of Contemporary Theology* (Atlanta: John Knox Press, 1980), p. 16-17.

³⁷ “Statement by Jose Miguez Bonino,” *Theology in the Americas*, ed. Sergio Torres and John Eagleson (Maryknoll: Orbis Books, 1976), p. 278.

On the other hand, James Cone another leading 20th century theologian and the originator of the theory of black theology asserts that Jesus has always been on the side of the oppressed. He likens the emancipation from slavery in America to the deliverance from Egyptian bondage of the Hebrew people. This then becomes that Jesus is on the side of the oppressed and actively identifies with and becomes “black” in order to bring relief to those who find themselves in socio-political and economic bondage in America as a consequence of their ontological blackness. Thus, various forms of theology has developed such as liberation, black, womanist, Christian, feminist , and mujerista theology just to name a few. Bruce Fields records a definition of black theology from the National Committee of Black Churchmen in 1969:

“Black Theology is a theology of black liberation. It seeks to plumb the black condition in the light of God’s revelation in Jesus Christ, so that the black community can see that the gospel is commensurate with the achievement of black humanity. Thus, the black community will be able to compete with other races. Black Theology is a theology of “blackness.” It is the affirmation of black humanity that emancipates black people from white racism, thus providing authentic freedom for both white and black people. It affirms the humanity of white people in that it says No to the encroachment of white oppression.”³⁸ The connection between liberation and Black Theology is an attempt to describe the effects of racism in a theological context. Black theology takes the stance that Black people have suffered oppression from a White racist society. Thus, black people are able to compete with other societies, while waiting for God to liberate them from oppression. Black theology emerged from the failure of white people to relate and make relevant the message of Jesus Christ to a people who experienced much pain. It is a

³⁸ James H. Cone and Gayraud S. Wilmore, eds. *Black Theology: A Documentary History, Volume One: 1966-1979* (Maryknoll, N.Y.: Orbis, 1979), p. 101.

historical fact that Black people in America suffered oppression and supreme misfortunes at the hands of a dominant controlling society.

This is why Cone writes on the need for Black theology:

“It arises from the need of blacks to liberate themselves from white oppressors. Black theology is a theology of liberation because it is a theology which arises from an identification with the oppressed blacks of America, seeking to interpret the gospel of Jesus in the light of the black condition. It believes that the liberation of the black community is God’s liberation...The task of black theology, then, is to analyze the nature of the gospel of Jesus Christ in the light of the oppressed blacks so they will see the gospel as inseparable from their humiliated condition, and as bestowing on them the necessary power to break the chains of oppression.”³⁹

This position has forced many black people to remain in that condition, thus, developing fear of higher education, fear of technology, fear of change, and fear of knowledge.

Black theology says that theology itself must make a decision on where God is active in human history. Is God just active in one particular group or one particular people or is God active in the full context of human existence? Cone states “For the Black theologian God is at work in the black community, indicating black victims of white oppression...Either God is for blacks in their fight for liberation from white oppressors, or God is not. God cannot be both for us and for white oppressors at the same time.”⁴⁰

Black theology is one way that ministers in the black church can understand their faith experience and can undergird their ministry functions as one who works to speak to and address the unique “questions” of a people with a shared history of oppression and a present reality of inequality.

³⁹ James H. Cone, *A Black Theology of Liberation* (New York: Orbis Books, 1986), 4-5.

⁴⁰ *Ibid.*, 7.

In Luke 4:18, Luke writes the following words:

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”⁴¹

Jesus initially was a popular Teacher, so when He went back to His hometown, it was natural for Him to teach in synagogues. It was the custom in the synagogue for a man to stand while he was reading the Scriptures but then to sit while explaining the portion he had read. The portion of Scripture Jesus read was Isaiah 61:1-2, a messianic passage. He concluded His reading with the words, to proclaim the year of the Lord’s favor—stopping in the middle of the verse without reading the next line in Isaiah 61:2 about God’s vengeance. When Jesus added, Today this Scripture is fulfilled in your hearing, the implication was clear. Jesus was claiming to be the Messiah who could bring the kingdom of God which had been promised for so long—but His First Advent was not His time for judgment. The crowd was fascinated at His teaching—The eyes of everyone ... were fastened on Him (Luke 4:20). Jesus’ words plainly stated that the offer of the favorable year of the Lord (i.e., the kingdom time) was being made to them through Him (v. 21).⁴²

Upon entering the synagogue in his hometown of Nazareth, Jesus stood to read the sacred text saying that “The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor... to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, To proclaim the acceptable year of the Lord.”⁴³ Using the

⁴¹ *The Holy Bible : New Revised Standard Version*. 1989 (Lk 4:18–19). Nashville: Thomas Nelson Publishers.

⁴² Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Lk 4:16–30). Wheaton, IL: Victor Books.

⁴³ *American Standard Version*. 1995 (Lk 4:18). Oak Harbor, WA: Logos Research Systems, Inc.

scripture taken from the 61st chapter of Isaiah as a backdrop, Jesus began to boldly announce that His mission and reason for being on earth was all contained in that text. He was proclaiming that the mission of his ministry was to speak to the needs of the world, not just from a physical and spiritual perspective, but he came to address their economical, social and political well being.

As followers of Christ, we have enjoined ourselves to this enduring mission to attend to the needs of those in the society who are the disenfranchised, poor, in bondage and bruised. Disciples of Christ should take up the prophetic mantle that accompanies their Christian status and seek to alter the existing world structure. One must realize the various needs surrounding them and seek ways to improve or make change. In society today, there are many people who are overlooked, ignored, and ridiculed due to their present socio-economic status, race, education, religion, etc. The mission entails for us to help our communities and adhere to the commission and mandate of Jesus Christ. In the Drewry community, this process allows the pastor to constantly assess and re-assess the needs of the community and to realize that every stakeholder in the community has a particular need as they understand their own theology and what Christ means to them.

Cone, he identifies Christian theology with liberation theology, defining it as “a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ.” Cone identifies liberation with the gospel of Christ; the gospel is helping the oppressed. Biblically, Cone bases his theology of liberation on God’s deliverance of Israel from oppression and what He did within the community of the oppressed within Israel. Cone concludes, “The consistent theme in Israelite prophecy is Yahweh’s concern for the lack of social, economic, and

political justice for those who are poor and unwanted in the society. Yahweh, according to Hebrew prophecy, will not tolerate injustice against the poor; through his activity the poor will be vindicated. Again, God reveals himself as the God of liberation for the oppressed.” According to Cone, Jesus did not come to bring spiritual liberation but to liberate the oppressed. The resurrection of Christ means “that all oppressed peoples become his people.... The resurrection-event means that God’s liberating work is not only for the house of Israel but for all who are enslaved by principalities and powers.... It is hope which focuses on the future in order to make men refuse to tolerate present inequities ... to see also the contradiction of any earthly injustice.”⁴⁴

This is a task for Black theology because it makes the case against the scriptures but forces racism and freedom to the forefront of the case. There are two factors that Cone outlines that are necessary to understand Black theology: First, Black theology should not exist to form a wedge between races, whether from the standpoint of the oppressor or the oppressed. Black theology though takes the stance that within Christian theology there can be only partisan theology because God identifies with those who are oppressed—a particular group of people. Cone writes, “Theology is always identified with a particular community. It is either identified with those who inflict oppression or with those who are its victims. A theology of the latter is authentic Christian theology, and a theology of the former is a theology of the Antichrist.”⁴⁵

Cone explains that God’s activity is necessary in the existence of oppressed Black people. The factors that he mentions are the sources that provide a theological understanding of the Black experience. The first factor is experience. Cone makes it clear that theology cannot exist

⁴⁴ Enns, P. P. (1997). *The Moody handbook of theology* (595–596). Chicago, Ill.: Moody Press.

⁴⁵ Ibid., 6.

without understanding the Black experience, which includes humiliation and suffering. The second factor is Black history, which explains the conditions in which Black people were brought to America. True enough the system of slavery was very inhumane; however, Cone makes an interesting point in the way history must be understood. Cone writes, “More importantly black history is black persons saying no to every act of white brutality.”⁴⁶ In this Cone is speaking of the black power movements within the history of America, dating back to the times of slave revolts. The history of Black people was made through hard fought battles to obtain equality. The third factor is Black culture. Black culture is the creative forms of expression in which Blacks voiced their pain in music, poetry, prose, and other forms of the arts.”⁴⁷ The fourth is revelation. Revelation is an event, “a happening” in human history. Cone states, “It is God’s self-revelation to the human race through a historical act of human liberation.” Furthermore, he says, “Revelation is a black event-it is what blacks are doing about their liberation.”⁴⁸

Dr. Larry Crabb, a Christian psychologist alludes to the thought about the liberating, resurrecting power of Jesus Christ that causes us to have courage to confront the demons of oppression. He discussed the possibilities of meeting the deepest, darkest, most frightening parts of ourselves with the liberating, resurrecting soul force of Jesus Christ. It is the liberating and resurrecting power of Jesus Christ that lead us to living life abundantly.⁴⁹

In today’s culture there are many communities that still remain to be oppressed by the darkness of the world refusing to become liberated and free. There are many opportunities that

⁴⁶ Ibid., 27.

⁴⁷ Ibid., 8.

⁴⁸ Ibid., 30.

⁴⁹ Larry Crabb, *Connecting: A Radical New Vision* (Nashville: Word Publishing, 2005), 56.

are consistently being provided to change the way that society views education, politics, religion, and slavery. One must take the opportunities provided and overcome faults and failures.

Biblical Foundations

The two scriptures that will be exegeted in this biblical foundation will be Deuteronomy 6:4-9 and Philemon 1:10-14. These two scriptures will elucidate on the biblical foundational work of this project.

Old Testament Scripture—Deuteronomy 6:4-9

⁴ Hear, O Israel: The LORD is our God, the LORD alone. ⁵ You shall love the LORD your God with all your heart, and with all your soul, and with all your might. ⁶ Keep these words that I am commanding you today in your heart. ⁷ Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. ⁸ Bind them as a sign on your hand, fix them as an emblem on your forehead, ⁹ and write them on the doorposts of your house and on your gates. ⁵⁰

Introduction

In daily conversations all across America, the importance of education has become the main topic of discussion. There are so many adults as well as children who are not able to read, write, or verbally communicate. Many would suggest that different people are responsible for educating the children as well as educating the adults. It seems that the church has lost the focus of stressing the importance of education within and outside of the church environment. In order

⁵⁰ *The Holy Bible: New Revised Standard Version*. 1989 (Dt 6:4–9). Nashville: Thomas Nelson Publishers.

to make disciples, one must be taught how to be a disciple. The key element of being a disciple is that the individual must have an teachable spirit; a willingness to learn.

Since education is important to God, it is no surprise that many of His faithful servants were well educated. Moses received the best education that the Egyptian royal courts could provide. Moses became mighty in words and deeds and became a highly educated prince of the great Egyptian empire (Acts 7:22). Likewise, Isaiah was highly educated and became the political and religious counselor of the nation, serving several Judean monarchs (2 Chronicles 26:22, 32:32). Matthew served as a tax collector before his calling; a position which required intelligence and education in accounting and civil law, as well as in the Greek and Aramaic languages. Likewise, Luke was not only an educated physician, but also an accomplished historian (Colossians 4:11, 14). The Apostle Paul is famous as one of the brightest young students of the law (Galatians 1:14). Yet, for each of these men, all their worldly education was only a precursor of the true education they would receive in God's way. Without proper grounding in God's way, even the finest worldly education is but vanity (Ecclesiastes 1:2).

The church that focuses on a teaching ministry while learning the ways of the Word of God, is the church that will be successful in the post-modern era in empowering its congregants. The main focus of the church is to make disciples through a teaching and learning process. A disciple is someone who follows another person or another way of life and submits himself to the discipline (teaching) of that leader or way. In the Bible the term "disciple" is found almost exclusively in the Gospels and the book of Acts, the only exceptions being Isaiah 8:16 and less directly Isaiah 50:4 and 54:13, where the same Hebrew word is translated "learned" and "taught," respectively. Yet clearly wherever there is a teacher and those taught, the idea of

discipleship is present.⁵¹ From the time of Moses to the great commission of Jesus the Christ, from the Acts of the Apostles to the letters written by Paul, James, and John, the importance of discipleship has been very important to the Kingdom of God. The writer will use Deuteronomy 6:4-9, known as the Greatest Commandment and The Epistle of Paul to Philemon.

Deuteronomy 6:4-9

Deuteronomy is the last of the five books of Moses, also called the Torah. The book of Deuteronomy concludes with the death of Moses on Mount Nebo, right before the Israelites enter the Promised Land.

The Israelites are encamped in the territory of Moab, and are waiting to cross over the Jordan River and conquer the Promised Land. Moses knows he will not be allowed to cross over the Jordan, however, he takes the opportunity to say some final words to the congregation before his death. Moses delivers three sermons in Deuteronomy. Moses' sermons begin with a review of the events in the lives of the Israelites since they time they left Egypt, then he continues with a discussion of the Ten Commandments, and lastly Moses shares, is how to live in a right relationship with God after the people are settled in their new land. The final four chapters in Deuteronomy describe the final days of Moses' life.

Two basic views (with variations) on the date and authorship of Deuteronomy are advocated by modern biblical scholars. Those who consider Moses the author date the book in the 14th or 13th century BC. Others believe that it was composed by an unknown author in the

⁵¹ Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (384). Wheaton, Ill.: Tyndale House Publishers.

seventh century BC, when Josiah was king in the southern kingdom of Judah.⁵² As early as 1805, W. M. L. de Wette advocated that Deuteronomy was used by Josiah in his seventh-century reforms, and that it was written shortly before that. Biblical critic Julius Wellhausen adopted that view, which has been advocated by many scholars ever since S. R. Driver publicized it in his *Introduction to the Literature of the Old Testament* (1891). According to that view, the book was written late but ascribed to Moses.

Many modern scholars, such as Gerhard von Rad and G. E. Wright, regard Moses as the founder of Israel's faith. They argue that whatever in Deuteronomy is from Moses was transmitted orally until about the seventh century BC. Denying that Moses actually wrote Deuteronomy, they attribute its present form to numerous writers and editors over an extended period of centuries.⁵³

The Decalogue (or Ten Commandments) of Deut 5:6–21 embodies the great principles of covenant relationship that outline the nature and character of God and spell out Israel's responsibilities to him. It is thus an encapsulation or distillation of the entire corpus of covenant text. The passage at hand is a further refinement of that great relational truth, an adumbration of an adumbration, as it were. It is the expression of the essence of all of God's person and purposes in sixteen words of Hebrew text. Known to Jewish tradition as the Shema (after the first word of v. 4, the imperative of the verb *šāma*, "to hear"), this statement, like the Decalogue, is prefaced

⁵² Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (377). Wheaton, Ill.: Tyndale House Publishers.

⁵³ Ibid.

by its description as “commands, decrees, and laws” (or the like) and by injunctions to obey them⁵⁴

These verses are the Hebrew ‘Shema’, which pious Jews recite twice a day. ‘Tie them as symbols on your hands and bind them on your foreheads. Orthodox Jews take these words literally and have copies of the law in containers (phylacteries), tied to their wrists and foreheads. God’s law is to govern their personal, family and public life. During this timeframe their form of technology was how they carried and delivered the Word as well as how it was delivered. This form empowered them to continue carrying out their religious responsibility.

In later centuries there will be much debate about which is the most important law. Many people choose this verse as their summary: ‘Love the Lord your God with all your heart and with all your soul and with all your strength.’ Jesus agrees, adding the phrase, ‘with all your mind’. In Hebrew, the ‘heart’ is the centre of the mind and will — not just the emotions. For Jesus this is ‘the most important’ commandment⁵⁵

Structure and Form

Moses reminded the readers that though the book was a covenant renewal document it was not a *lifeless* legal contract. “The words” of “Moses” suggest that the book’s contents were given in a series of strong sermons to the wandering people. Moses was eminently qualified to

⁵⁴ Merrill, E. H. (2001). *Vol. 4: Deuteronomy* (electronic ed.). Logos Library System; The New American Commentary (162). Nashville: Broadman & Holman Publishers.

⁵⁵ Knowles, A. (2001). *The Bible guide* (1st Augsburg books ed.) (96). Minneapolis, MN: Augsburg.

speaking for God. He was more than Israel's human Lawgiver. He was the founder of Israel's religion and mediator of the covenant at Sinai.⁵⁶

In Chapter 6, Moses transitions from relating the Ten Commandments. Moses served as a mediator between God and the people when the Ten Commandments were received. The people were quite willing for Moses to intercede on their behalf, because they thought that no one could see the face of God and live. Moses was the one designated to interpret the law for the people as well as to report on what the law says.

Deuteronomy follows the pattern of the vassal treaties typical of the second millennium B.C. When a king (a suzerain) made a treaty with a vassal country the treaty usually contained six elements: (a) a preamble, (b) a historical prologue (a history of the king's dealings with the vassal), (c) a general stipulation (a call for wholehearted allegiance to the king), (d) specific stipulations (detailed laws by which the vassal state could give concrete expression to its allegiance to the king), (e) divine witnesses (deities called to witness the treaty), and (f) blessings and curses (for obedience or disobedience to the treaty).⁵⁷

Though Deuteronomy follows the vassal treaty form, in general it is more sermonic in nature. Moses was preaching the Law to Israel to impress God's Word on their hearts. His goal was to get the people to renew the covenant made at Sinai, that is, to make a fresh commitment to the Lord. Only by unreservedly committing themselves to the Lord could the people hope to enter the Promised Land, conquer its inhabitants, and then live in prosperity and peace.

⁵⁶ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Dt 1:1). Wheaton, IL: Victor Books.

⁵⁷ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *Vol. 1: The Bible knowledge commentary : An exposition of the scriptures* (260). Wheaton, IL: Victor Books.

The fact that Israel was soon to enter the Promised Land is indicated by almost 200 references to the “land” in Deuteronomy (1:7). Moses repeatedly urged the people to “take possession” of the land (1:8), encouraging them not to be afraid of the enemy (1:21). Israel was to realize that this was their “inheritance” from the Lord (4:20) for God had given it to them by “oath” (4:31) as promised to their “forefathers” (1:35). They were to “remember” (4:10) what God had already done for them, and to “obey” Him (4:30), “fear” Him (5:29), “love” Him (6:5), and “hold fast” to Him (10:20).⁵⁸

L.O. Richards suggests the following structure and content outline of Deuteronomy:

The Law and history were the main subject matter of Hebrew education. The Law was the foundation of the written Torah. History, along with law, was essential in the teachings of Israel. It was considered so because it showed how God works among men. The Hebrew was profoundly convinced of God’s leading in the past. Historical events were told and retold, to the point that brief references in a discourse could enable a listener to recall whole sets of facts and events.⁵⁹

The Shema is the fundamental truth of Israel’s religion. The reality is that there is only one God (Deut. 6:4) “which will ultimately be spelled out in the doctrine of Monotheism.”⁶⁰ This present translation indicates that there are some demands that are placed on the people of Israel as they live by this covenant (The Decalogue), formerly given on Mt Sinai. It indicates, “love and loyalty to YHWA must be undivided and accompanied by constant efforts to remember God’s instructions and teach them to future generations.” One would think that in

⁵⁸ Ibid.

⁵⁹ Charles A. Tidwell, *Educational Ministry of a Church* (Nashville: Broadman Press, 1982).

⁶⁰ Christensen, Duane L. *Word Biblical Commentary: Deuteronomy 1-11*. Dallas: Word

view of what had already transpired in just one generation prior, such as, the slavery, the ten plagues, the Red Sea phenomenon, the manna from Heaven manifestation, the victories over tribal fights, that the children of God would not need such a plodding reminder of who God is. However, Moses knew that remembering would require some action and not just lip service. According to Tigay, “the significance of this paragraph is reflected in the fact that it became the centerpiece of Jewish daily worship, the *keri’ at Shema* (“Recitation of the Shema”), named for its first word.”⁶¹ Hear, O Israel, in its simplest form, is a writ, given by Moses to Israel, for the worshipper to “summons themselves to pay heed to what follows; to ‘lend an ear’ to a significant message that required their attention.”⁶²

However, there is more to this text than meets the eye. The meaning of *hear* should be seen in contrast to *seeing* as a way of understand its full meaning. It is a summons to follow by faith from what heard and not by what is seen. When God showed up at Mt. Sinai the people of God heard the voice of God but did not see God (Deuteronomy 4:12-19). Norman Lamm, orthodox scholar and president of Yeshiva University observed:

Seeing leads to idolatry; the worshipper creates an icon to represent what he saw. Hearing, however, leads to obedience; no physical shape or form beguiles the worshiper. He expresses his devotion in terms of what he has heard, ie., he obeys the Voice that commands him.⁶³

⁶¹ Ibid.

⁶² Norman Lamm, *The Shema: Spirituality and Law in Judaism* (Philadelphia: The Jewish Publication Society, 1998), 13.

⁶³ Ibid.

The word “hear” for Israel implied understanding, appreciation, and a will to comply. Catholic lay theologian Theodore Roszak writes about the Jews having a keen sensitivity to God’s word says:

They heard...they heard as no one else has ever heard. They became history’s most alert listeners. Their God was pre-eminently a voice, one who revealed His magisterial presence by speaking into the world from beyond it...Manifested in the image of sound, the divine presence may span all space, be at once in all places, penetrate all barriers.⁶⁴

...the Lord is our God and God alone. The present translation indicates that the verse is a description of the correct relationship between YHWA and Israel: He alone is Israel’s God. It is important not to make the mistake that this is a declaration of monotheism, that this text is implying that there is only one God. Moses has already established this point in 4:35 and 39, which states that “YHWA alone is God.” According to Tigay; “The present verse, by adding “our” focuses on the way Israel is to apply truth: though other peoples worship various beings and things they consider divine, Israel is to recognize YHWA alone. It is an exclusive relationship with God that is the focus of the Shema, not the nature of God. Zachariah supports this idea when he conveys the notion that what is true for Israel will one day be true for all of God’s people: “And the LORD will become king over all the earth; on that day the LORD will be one and his name one”(Zechariah 14:9). This connotes that all of humanity would witness that God and God’s name would stand alone and be unparalleled. Zechariah had already said in chapter 13:2 “I will erase the very names of the idols from the land; they shall not be uttered any more.” “YHWA will be recognized exclusively and God’s name alone will be invoked in prayer

⁶⁴ Ibid., 14-15.

and oaths.”⁶⁵ This echoes the first commandment found in the Decalogue, “you shall have no other gods besides me”(5:7).

In verse five Moses said, “You shall love the Lord your God with all your heart, and with all your soul, and with all your might. It must be understood that this love for God is not a command of just feelings, but of action. “In some respect it can be argued that the whole book of Deuteronomy is a commentary of this one verse.”⁶⁶ It is so central to the text “because it concerns renewal of the covenant with God which demands obedience. That obedience is possible only when it is a response of love to the God that brought the people out of Egypt and was now about to bring them into their promised land.”⁶⁷

The people of God are called to love God with their whole being. To love God with the whole heart usually refers to the “interior of the body, conceived of as the seat of thought, intention, and feelings, and *soul* refers to the seat of emotions, passions, and desires. When the heart and soul is involved with the child of God, it is done with the totality of one’s thoughts, intensions, emotions, passions and desires. “The phrase is used to describe how Israel must love God, serve God, observe God’s commandments and return to God. The key word in the text is *all*: Since God is exclusive to Israel then their love for God should be a pure undivided devotion. It is the idea of serving God alone without sharing God with any other gods. To love God with all of your might implies the idea of Loving God with everything that one has.”⁶⁸

⁶⁵ Ibid.

⁶⁶ Christensen, 143

⁶⁷ Ibid.

⁶⁸ Ibid.

If the question was asked what the most important verse(s) found in the Scriptures would be, many would say it is John 3:16, because it's the Gospel in a nutshell. However, long before John 3:16, Deuteronomy 6:4-6 was given to the People of Israel. It served as a road map would to a driver; as a teacher would to a student; as a parent would be to their children. Given to instruct them on how to live out what God had taught previously (The Decalogue), the Shema served as the central verse for the Jewish faith to this day. So central that they are encouraged to teach it to their children and so on. They were instructed more or less to make disciples of YHWH so that it would not be forgotten throughout generations to come.

The New Testament scripture that is parallel to this study is Philemon 1:10-14.

¹⁰ I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. ¹¹ Formerly he was useless to you, but now he is indeed useful^h both to you and to me. ¹² I am sending him, that is, my own heart, back to you. ¹³ I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; ¹⁴ but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced.

This letter of Paul to Philemon is one that signifies Christian forgiveness and empowerment which is found in the latter part of the text. Many commentators suggest that this letter was written by the Apostle Paul while he was in prison in Rome. It was addressed to Philemon, who lived in Asia Minor, and was a Christian of Colosse. It is possible that he son, Archippus, pastored the church at Laodicea. Philemon had been won to Christ through Paul's ministry, which is found in verse 19. "Paul's letter was written to beg a wealthy believer named Philemon to take back a runaway slave, Onesimus, without punishing him as harshly as Roman

^h The name Onesimus means *useful* or (compare verse 20) *beneficial*

law permitted.”⁶⁹ Paul stepped in to intercede for the new Christian and to save his life. This letter demonstrates the heart of the great apostle Paul. His purposes for writing this letter was 1) to inform Philemon that his slave was not only safe but saved; 2) to ask Philemon to forgive Onesimus; 3) to request of Philemon that he prepare a room for Paul, who expected to be released shortly.

Historical and Literary Context

Onesimus, the slave of a Christian in Colosse named Philemon, had apparently stolen from his master and fled to Rome. There he encountered Paul, who led him to Christ (1:10, 18–19), after which Onesimus had been a great help to Paul (1:11, 13). Having asked Tychicus to deliver his letters to the Ephesians and Colossians (Eph. 6:21–22; Col. 4:7–8), Paul also asked him to return Onesimus to Philemon (Col. 4:9), along with this letter sharing the news of Onesimus’s conversion and urging Philemon to forgive him and receive him as a brother in Christ.

Philemon, as a Christian, would surely have treated Onesimus well, even before his conversion. Under the Roman Empire, however, slaves had none of the rights mandated by Mosaic Law. Though Paul didn’t directly challenge the institution of slavery here or the kind of relationship he envisioned between Philemon and Onesimus would have greatly improved the lot of any Roman slave with a Christian master.

⁶⁹ L. Richards. *The Bible Reader’s Companion*

The author of Philemon is Paul and it was written A.D. 61, during Paul's house arrest in Rome, about the same time as Ephesians and Colossians.⁷⁰

Form, Structure, and Movement

Paul's letter to Philemon is one that is personal, asking him to forgive his runaway slave Onesimus. Paul begins his letter thanking God for Philemon and the great work that he is doing with the saints. He writes Philemon encouraging him to keep up what he is doing with the saints because they have been refreshed. Paul is asking the Philemon's to receive and restore Onesimus back unto them. Paul alludes to that fact that he ran away and you may have lost a lot, but please take him back because he is new in Christ. Paul points out that Onesimus is like a son to him and that he could use Onesimus while he is in prison, but instead will send him to Philemon. Paul rests assure to tell Philemon that Onesimus is not longer a slave but a brother.

This letter follows the A-B-A- format that deepens the letter as Paul continues to write, 1) salutation, 2) Philemon's Love and Faith, 3) Paul's Plea for Onesimus, and 4) Final Greetings and Benediction. For the sake of discussion, this passage can be divided into four parts

- 1) Salutation (verses 1-3)
- 2) Thanksgiving and Prayer (verses 4-7)
- 3) The Plea For Onesimus (verses 8-21)
- 4) Greetings and Benediction (verses 22-25)

Detailed Analysis

⁷⁰Willmington, H. L. 1997. *Willmington's Bible handbook*. Tyndale House Publishers: Wheaton, Ill.

In this research process the writer used the New Revised Standard Version, The Message Bible, and the New International Version of the Holy Bible. For this detailed analysis section of the exegesis, the writer will be using the New Revised Standard Version as the key translation. Every personal and business letter is divided into key parts which a person is able to identify with 1) salutation, body, and closing. As we take a detailed journey through Philemon you will be able to identify the parts of the letter from Paul to Philemon.

Salutation of the Letter -Verses 1-7

Verse 1: Paul a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker.

In verse 1 in both the NRSV and NIV it does not identify who the author is, but in the Message it states *I, Paul* which indicates to us that Paul is writing this letter to Philemon. We also find that “this is the only epistle that Paul refers to himself in the salutation of the letter that he is a prisoner of Christ Jesus.”⁷¹ The writer sensed a very strong sense of love with Paul mentioned *with my brother Timothy*. Also noted that Paul uses Timothy’s name in five other epistles (2 Corinthians, Philippians, Colossians, 1 and 2 Thessalonians. By Paul using Timothy’s name over and over as fore stated allows me the chance to suggest that Timothy is a brother to Philemon and Paul. The NIV and NRSV use *our brother* and the Message uses *my brother*. The reader is also identified here in the text *To Philemon our dear friend and co-worker*. Paul makes it clear in the text that he and Philemon have worked in ministry together before, Philemon worked to build up the church in Colosse while Paul worked in nearby Ephesus. Paul must have had to have found some qualities in him that he considers him as a dear friend.

⁷¹ J.F. Walvoord. The Bible Knowledge Commentary, c1985

Verse 2: to Apphia our sister, to Archippus our fellow soldier, and to the church in your house.

It seems as though that Apphia is most likely the wife of Philemon and Archippus is the son. The writer believes that if they were not in his family they would have not been included in the salutation of the letter. If Paul had not included the church in his salutation, they might have gossiped when they saw Onesimus had returned. Due to that it was very necessary for Paul to address the church that meets in the home of Philemon.

Verse 3: Grace to you and peace from God our Father and the Lord Jesus Christ.

This verse is called "*the salutation*", the official greeting takes place. The NRSV and NIV state the same thing but the Message states *God's best to you! Christ's blessings on you!* This particular verse is the usual Pauline greeting. There can be no peace apart from grace. Peace represents something that only God can give to you through a relationship. Paul wishes *God's best to* and *Christ's blessings on* Philemon. Evidently, whatever happened Paul wished Philemon well.

Verse 4: When I remember you in my prayers, I always thank my God

In most salutations, you will find a word of thanks. At this point in the letter Paul is beginning to thank God for Philemon in his prayers. Paul must be doing a lot of thinking and remembering while in prison. The writer wonders how many people in prison remember other people in their prayers and thank God.

Verse 5: because I hear of your love for all the saints and your faith toward the Lord Jesus

Paul lets us know in this verse why he thanks God in his prayers. Paul lets us know in this verse that he heard about Philemon's love for all the saints and his faith toward Christ Jesus. Philemon's faith in Christ produced love for all the saints. Since Philemon loved *all* the saints, he surely should include Onesimus, who is now a saint, in his love.

Verse 6: I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ

Paul lets Philemon know in this letter that he prays that Philemon's faith that they share and have in common will become effective when they keep up doing the good things that they do, and that people recognize Christ in all of it. The NIV version states so that *you will have a full understanding of every good thing that we have in Christ*. Paul states that he prays that the *faith will become effective*.

Verse 7: I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

Paul testifies in this letter that he has received joy and encouragement through Philemon's love that he has displayed to the saints. Paul uses the word *refreshed*. Philemon, having been spiritually "*refreshed*" by Christ is refreshing others. It seems as though that Philemon could be an encourager to others being that they are being refreshed. To me "*refresh*" means anew, clean, a new start or beginning. It states in the Message bible that Philemon shows *hospitality* to the fellow believers.

Verse 8: For this reason, though I am bold enough in Christ to command you to do your duty

Verse 8 brings us into the body of the letter which is a plea from Paul to Philemon. The NIV introduces this part of the letter with *therefore*. *Therefore*, leads us to a place where Paul feels that since Philemon has demonstrated love to all the saints he should now include Onesimus. By Paul using the word “*bold*” it express that he has the courage and confidence in Philemon to include Onesimus. Onesimus need to be “refreshed”.

Verse 9: yet I would rather appeal to you on the basis of love---and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus.

Here in this part of the text Paul plea’s for love sake. Two of the three texts that the writer have used for this exercise state the same thing with the exception of the Message bible; which says “*but I rather* make it a personal request.” Paul here is pleading that Philemon would receive back and forgive Onesimus. Paul lets us know that that would show love to him and Onesimus. Paul reminds Philemon that this is a personal request from him. Paul alludes to the fact that he is an old man, *old man* meaning in wisdom and statue. The writer believes that Paul mentioned that he was imprisoned so that Philemon might sympathize and receive Onesimus back. Paul made it a personal plea to Philemon praying that he will do what is right being that he has displayed so much love to the saints.

Verse 10: I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment.

Paul uses the word *appeal* again in this verse. It seems as though that Paul is begging Philemon to receive Onesimus back. Here Paul lets Philemon know that he fathered Onesimus while he was in chains as stated in the Message bible. Onesimus, having escaped from his owner, somehow met Paul in Rome. Onesimus was led to Christ by Paul; he became Paul's son while he was in chains. Since Onesimus, the slave was converted while Paul was in prison their relationship deepened and became very strong. The relationship between Paul and Onesimus must have been one like a real father and real son versus slave and prisoner. The writer believes firmly that a person who is used to bring a person to Christ develops a relationship with that person that is unbreakable.

Verse 11: Formerly he was useless to you; but now he is indeed useful both to you and to me.

Onesimus, "was a runaway slave belonging to Philemon, an influential Christian at Colossae. He made the acquaintance of Paul, while the latter was a prisoner, either at Rome or Ephesus (according to the view which is taken of the provenance of Colossians). He was converted by the apostle, and became a trustworthy and dear brother. His name, which means 'useful', was a common name for slaves, though not confined to them; and he lived up to it by making himself so helpful to Paul that the latter would have liked to have kept him to look after him."⁷² Paul lets Philemon know being that Onesimus has been converted, and if you receive and forgive him, he will be useful to the both of us.

Verse 12: I am sending him, that is, my own heart, back to you

⁷²Wood, D. R. W., Wood, D. R. W., & Marshall, I. H. 1996, c1982, c1962. *New Bible Dictionary*. Includes index. (electronic ed. of 3rd ed.) . InterVarsity Press: Downers Grove

What a statement to read in a letter? Paul is telling Philemon that he is sending Onesimus to him while he is writing the letter. That means that Philemon would not have the chance to think about what Paul is asking him prior to Onesimus coming to him. What a way to through a situation on someone? In today's society we will tell the person "Go back where you came from!" In this case Onesimus will be in Philemon's presence before it will ever be known. Philemon would remember what Paul said that it is "*my own heart*" which would probably make it a little easier for Philemon to receive him. Basically, Onesimus was the carrier and bearer of the letter from Paul. Paul's letter to Philemon was their form of technology during this particular time empowering him to take Onesimus back. Paul was accustomed to the use of on papyrus and ink while we are accustomed to the use of the computer and sending letters through email and other methods.

Verse 13: I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel.

Paul is evaluating the relationship between him and Onesimus and is honoring the present brotherhood that the both of them are displaying. Paul really wanted Onesimus there with him to help out with the "message", but he realized that Philemon and Onesimus were capable of helping him. Paul was in prison because of his testimony for Christ and could have used Onesimus for some help, but decided to send him to Philemon.

Verse 14: but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced.

"Retaining a slave could be done with only the owner's consent. Though Paul probably could have talked Philemon into letting him keep Onesimus in Rome, he did not want to take

undue advantage of their relationship.”⁷³ Paul wanted to make sure that whatever Philemon did and decided to do was on his own will and not pushed or forced by anyone. Paul stated that Philemon needed Onesimus much as Paul needed Onesimus in Rome.

Verse 15: Perhaps this is the reason he was separated from you for a while, so that you might have him back forever,

Paul here considers the fact that Onesimus was away from Philemon for a while so that he could come back for good, not as a slave but as a dear brother. Philemon’s temporary loss of his slave Onesimus resulted in his return permanently. The writer suggests that Paul uses this as a way for Philemon to receive him back as a “brother”.

Verse 16: no longer as a slave but more than a slave, a beloved brother—especially to me but how much more to you both in the flesh and in the Lord.

Paul uses the relationship of Onesimus to Philemon as a slave and as a dear brother. What a difference that would be to receive someone as a brother after he was your own slave? What a difference that would be in Philemon’s life and Onesimus. “On the other hand some say that Philemon’s receiving him as a man may point to a retaining of the master-slave relationship along with their new spiritual relationship in the Lord.”⁷⁴

Verse 17: So if you consider me your partner, welcome him as you would welcome me. Paul here states the relationship and covenant agreement that he and Philemon had, and enlightens him to feel and greet him the same way that he greets Paul. It seems as though that Paul wants Philemon to put Onesimus on the same level he is on. It reminds me of a single

⁷³ Ibid

⁷⁴ Ibid

man when he gets married and wants his friends and colleagues to accept his wife as they accepted him.

Verse 18: If he has wronged you in any way, or owes you anything, charge that to my account

“Though Paul did not name Onesimus’ offense, it probably involved a monetary loss for Philemon. Onesimus may have stolen some money or goods when he escaped from his owner or the absence of Onesimus’ services may have involved Philemon in financial loss.”⁷⁵

Paul pledges that Philemon charges all of Onesimus’ debt to Paul. Paul is really wants Philemon to receive this new man back unto him. Paul suggests that Philemon forget about everything that Philemon did in the past that has wronged him. Paul is doing a lot to reinstate Onesimus back to Paul. As Onesimus was in debt to Philemon, so sinners are in debt; they must pay for their sins against God.

Verse 19: I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self.

Paul here is assuring Philemon that he will repay him and reminds Philemon that he owes him too. Philemon must consider his own debt Paul. What a way to remind someone that they owe you? Paul also assures Philemon of the agreement because of the written documentation of the letter. “Paul’s gift to pay it back may have come from the gifts sent to him from Philippi.”⁷⁶

Verse 20: Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ.

⁷⁵ Ibid

⁷⁶ Ibid

Paul suggests that by Philemon receiving and restoring Onesimus would benefit him and thus refresh him in the Lord. What an awesome spiritual relief. Paul used “refreshed” in verse 7 how the saints were refreshed through Philemon, and now Paul uses “refresh my heart in Christ” so that Philemon would take back Onesimus which in return would refresh him.

Verse 21: Confident of your obedience, I am writing to you, knowing that you will do even more that I say.

Paul lets Philemon know that he trust him enough that he would be obedient to this words of instruction, and hearken to every detail plus go beyond what was asked of him. Paul knows that he and Philemon have a relationship that is unbreakable. Paul knows in advance that Philemon will go beyond his request. All Paul asked was that Onesimus be welcomed and forgiven for running away.

Verse 22: One thing more—prepare a guest room for me, for I am hoping through your prayers to be restored to you.

As Paul concludes this letter to Philemon, he wants Philemon to do something special for him. He wants Philemon to prepare a *guest room*. That means that Paul would come and visit, not stay; which would push Philemon to respond fast to the plea for Onesimus. Paul encourages Philemon to pray for his release from prison. The Message bible says “*And by the way, get a room ready for me. Because of your prayers, I fully expect to be your guest again.*” As Paul states *your prayers*, it takes me back to the beginning of the letter. Here Paul is asking for the prayers of Philemon, Apphia, and Archippus.

Verse 23 and 24: Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke my fellow workers.

Paul here gives a fraternal greetings to Philemon from Epaphras his cellmate, Mark, Aristarchus, Demas, and Luke who are Paul's fellow/co workers.

Verse 25: The grace of the Lord Jesus Christ be with your spirit.

Paul concluded all 13 epistles with one-sentence benediction similar to this one. Paul is including the blessing upon Apphia and Archippus also as stated in verse 1-2.

Synthesis

Would Philemon receive Onesimus back as a brother? That is the question that Paul is addressing and asking throughout this letter. The main point of the text is telling us to have a forgiving heart no matter how the situation might have been left off. Paul really appreciates Philemon as a friend and brother in Christ. Paul here relies on Philemon to take heed to what he is pleading of him in the letter to take Onesimus back. Paul reminds Philemon over and over that Onesimus is no longer a slave, and encourages him to receive him as a brother and no longer a slave.

Philemon Today

This letter that Paul wrote to Philemon really can speak volumes to any person's life, being a Christian or non-Christian. The main point of the letter is requesting Philemon to have a forgiving heart for Onesimus, a former runaway slave and empower him to go forth. Having a forgiving heart can be very hard depending on how a person(s) are left in the situation. In the context of Saints Delight United Holy Church where this project took place is very similar to the Philemon text. His task was to restore, empower, send back and bless. The group of persons who were involved in the project had to go through the process of forgiveness and reconciliation

before the project took place. With majority of the group being pulled out of school at the age of 14 to 16 to work the farm which left them is lacking necessary skills to be prudent citizens today. They had to forgive themselves, their parents, and farm owners. We as Christians are commanded to have a forgiving heart, whether we like it or not. We must be willing to welcome individuals back into the arm of safety, just as Jesus accepted us. The pastor and project facilitator had to take the group of participants right where they were and impart and teach them the skills needed to be competitive citizens of the 21st century. Of course we will never forget what has happened to us but we must forgive. If we would be a forgiving people, you could imagine how better the world would be.

CHAPTER FOUR

METHODOLOGY

This project involved a small group of participants, from the context of Saints Delight United Holy Church of Manson, North Carolina, who was instructed in the areas of computer operations and its various usages. The activities were orchestrated to reduce fear, assess knowledge, build relationships, and scaffold independent practice. Each activity designed empowered the user to continue practicing what has been learned; therefore, discounting any fears about utilizing technology by making connections with theology. The desired outcome was for technology to become user friendly and move these participants into the 21st century way of thinking. Making the connection between technology and theology allow the user to better understand the purpose of technology and how it can relate to biblical principles.

HYPOTHESIS

If senior citizens anxiety is assuaged through the introduction to 21st century computer applications and receive instruction in the use of desktop publishing, search engines, and bible study applications, then senior citizens will successfully bridge the digital divide, showing an increase in knowledge of and capacity to use computers to aid them in various tasks.

RESEARCH METHODS USED TO TEST IT

Case studies are a strategy of inquiry in which the researcher explores in depth a program, event, activity, process, or one or more individuals. The main goal of this case study

qualitative strategy, as defined by Creswell, to identify the background knowledge of adults who have not engaged in the usage of technology.¹ By developing a plan of action that taught the basic skills of computer operation by researching biblical principles will invoke further biblical discussions. It was the intended goal of a qualitative research to offer a perspective of life skills lessons and provide reports that reflect the researcher's ability to document the resulting phenomenon. The researcher analyzed the collected data, which included: surveys, independent and dependent practice, audio-visual materials, and group discussions. A journal was kept for documentation during each session with the participants.

There was an initial paper pre-assessment to see how the participants were able to identify and classify the prevailing problems and ask some background questions, so that the writer will know how to facilitate and organize the focus groups. Throughout the sessions, informal and formative assessments were utilized to see the change in the data. At the end of the sessions, there was a post-assessment given to see the outcomes.

Project Title

The title of this project is "When Technology Meets Theology: A Biblical Model for Practical Living in the Post Modern Era." This title was chosen because the foundation is based on making a connection between technology and theology within the church. To accomplish the person-centered approach, this project was designed to empower the user to actively utilize the computer and its functions by researching Biblical information for future discussions. This project involved a small group of participants, from the context of Saints Delight United Holy Church of Manson, North Carolina, who was instructed in the areas of computer operations and

¹ Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approach*. Thousand Oaks: Sage, 2009.

its various usages. The activities were orchestrated to reduce fear, assess knowledge, build relationships, and scaffold independent practice. Each activity designed empowered the user to continue practicing what has been learned; therefore, discounting any fears about utilizing technology by making connections with theology. The desired outcome was for technology to become user friendly and move these participants into the 21st century way of thinking. Making the connection between technology and theology will allow the user to better understand the purpose of technology and how it can relate to biblical principles.

Research Method

Case studies are a strategy of inquiry in which the researcher explores in depth a program, event, activity, process, or one or more individuals. The main goal of this case study qualitative strategy, as defined by Creswell, is to identify the background knowledge of adults who have not engaged in the usage of technology.² By developing a plan of action that will teach the basic skills of computer operation by researching biblical principals will invoke further biblical discussions. It is the intended goal of a qualitative research to offer a perspective of life skills lessons and provide reports that reflect the researcher's ability to document the resulting phenomenon. The researcher will analyze the collected data, which will include: surveys, independent and dependent practice, audio-visual materials, and group discussions. A journal will be kept for documentation during each session with the participants.

Project Design

² Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approach*. Thousand Oaks: Sage, 2009.

The project design involves working with senior citizen adults specifically from Saints Delight United Holy Church, Manson, NC. This project was designed to reduce the participants anxieties by teaching the basic computer skills, providing independent practice, and scaffolding their learning. All of which will allow the participants to build on their skills and actively being able to research biblical principles and discuss their findings. To accomplish this task the facilitator will have to build an educational environment that will allow the participants to feel at ease and be able to ask questions without fear of being embarrassed. The group will be comprised of 13 participants between the ages of 57 – 88. Orientation will be the first session, no longer than an hour, explaining the expectations and goals of the project, and completing a paper generated pre-assessment. The post-assessment will be completed on a survey website through Google documents.

The first step was to ask the congregation for participants to participate in a beginner's technology course and agreeing on the designated days and time that each session will be conducted. At the end of the eight-week course the researcher presented each participant with a certificate of completion at a graduation ceremony that was embedded in a church service.

Group Sessions

The group met on Tuesday evenings at Saint Delight United Holy Church, Manson, NC. The session began promptly at 6:00pm and concluded at 8:00 P.M. The sessions began with scripture and prayer. The project foundational scripture was the guiding post for the group's discussion.

Week One started with orientation and completing a paper generated pre-assessment. Orientation explained the purpose, the roles and expectations, and the ending goal. The purpose

for the “paper” generated pre-assessment is to take the participants from paper to technology with confidence that they will be able to turn the computer on, access the Internet, type in the website address, and complete the survey with 100% accuracy. All the events were orchestrated to: build confidence and generate biblical discusses based on the topic of the week. The first activity had the participants completing a K-W-L chart (What you know about the topic?; What you would like to know about the topic?; And lastly, What you learned about the topic?) about what they know about the operations of the computer. The participant’s responses created a foundation of where the next session should start.

Week Two will start with an Anticipation Guide. An Anticipation Guide is an activity that allows the participant to predict what may or may not be true or false. The answer choices will be T=true, F=false, and NS= not sure. Students can only use NS one time. There will be five questions to answer. For example, “When you turn on the computer you only have to turn on the monitor.” The participants read, analyzed, and decided whether this statement is true or false or not sure. The answers will be revealed as the activities unfold. Students will then receive basic computer instructions. For example: the hardware (monitor, mouse, hard-drive, USB port), how to turn the computer on, keyboard functions, and software explanations (Word, Excel, PowerPoint). After receiving instructions, the participants will review their answer choices and write the correct answer for each statement that was recorded incorrectly. This activity builded computer usage confidence, increases reading skills, and allows the presenter the opportunity to evaluate the literacy skills of each participant. Questions were welcomed during instruction. Once the second part of the Anticipation Guide is completed, there was a 15-20 minute formative closure assessment. This allowed the presenter the opportunity to ensure that all understood what was taught.

Week Three students completed a Circle Map. A Circle Map is designed for defining a word or concept based on the context of the current investigation and study or prior knowledge about the concept. The Circle Map was constructed with a small inside circle and a larger outside circle. In the inner circle, use words, numbers, pictures, or any other sign or symbol to represent the object, person, or idea you are trying to understand and define. The larger outside circle, write or draw context information that gives definition to the idea or concept that is in the center. The contextual question is, "Define what you think the Internet is and means." After completing this activity they discussed their answer choices and affirm their explanations. The instructor guide students through the process and then move into learning about basic internet fundamentals. The basic Internet functions involved: opening the Internet, Googling specific information, and reading the information. Not only will this activity build computer and Internet experience, it will also build literacy skills for each participant. Instructor and participants will have a closing discussion about what was taught, any concerns, and what will be reviewed during the next session.

Week Four participants was given a list of biblical characters and asked to Google, record the website, and discuss their findings. This session will involve independent practice while the instructor offers group comments and individual support.

Week Five participants reviewed each website, writing key information about the character and their relationship to Jesus Christ, and writing a summary (Who did what, when, where, and why?) explaining the characters role. This session will be divided into two parts; Part 1 – website searches, Part 2 – PowerPoint instruction. Students were encouraged to use the church's computer lab at least two times during the week to continue working on the project. A

sign up sheet was distributed to ensure that participants can have access to the church and the computer lab. The instructor was available during these times.

Week Six participants were instructed on how to create a basic PowerPoint presentation. Each participant was required to create ten slides of the information that they have gathered from their research.

Week Seven participants presented the research that they had gathered through their research. Each participant was given twenty minutes to present their character. After all participants have presented they will complete an online post-assessment to ensure that they have acquired all of the necessary skills and deemed successful in this doctoral research project.

Week Eight participants received their completion certificates during a completion ceremony that was embedded into a morning worship service at Saints Delight United Holy Church. Each participant was given a graduation gown to wear to memorize the moment, since many of them did not graduate from high school.

Weekly Reflection Reports

The researcher had context associates observe the sessions and provide feedback. It was important to include the context associates because they are part of the process in facilitating change in the lives of God's people. Their observations were descriptive and not analytical or evaluative. The researcher read the feedback and used it as a data collection tool.

Journaling

The researcher kept a journal of the students' reactions during the session. He also kept a journal of each session and anything that was vital to the research.

Context Associates and Professional Associates

During the process the researcher met with the context associates to receive verbal feedback as they observed the group sessions. There was documentation of all conversations and the researcher was able to draw from their feedback. The professional associates were contacted to receive their input as new challenges occurred in the project design.

Project Management

The writer of this research project, who is the pastor of the context, conducted a research project aimed at bridge technology gaps within the context by utilizing the new available technology. To complete this project, the researcher had the primary responsibility of implementing, planning, and gathering data. Throughout the process the researcher received feedback and suggestions from pre-selected context and professional associates.

The context associates consisted of a group of four people, chosen by the researcher, who work in the educational system or in their local church. Selection was based on their knowledge base and the willingness to see change and an increase in the effectiveness of ministry within the context via technology. Each contextual associate was valuable in bringing her professional experience of making a difference within context.

Another important resource for the researcher was a group of professional associates. This group consists of persons who work outside of the context and have the role of providing information and advice. Each professional associate asked the researcher questions, not spoon feed the researcher, but advised the researcher on communicating with the project participants. Each of these individuals made suggestions via telephone, in person, or email and will make project suggestions after thoughtfully analyzing the researcher's data.

CHAPTER FIVE

FIELD EXPERIENCE

The focus group for, *When Technology Meets Theology: A Biblical Model for Practical Living in a Postmodern Generation* began on Tuesday, September 11, 2012 and ended on Thursday, November 1, 2012. During the eight week sessions, there were 13 participants between the ages of 52 and 89 years old who committed themselves to attending every Tuesday until all sessions were completed. Two of the initial 13 participants had to withdraw due to family issues and illnesses. The sessions were continued with 11 committed participants; with one having to miss a few sessions due to a death, but remained in the program. The Project started on Tuesday, September 11, 2012, with the following topics: Orientation, Pre-Assessment (Appendix E), K-W-L Chart (Appendix F), and Basic Computer Fundamentals (Appendix G). Prior to starting the sessions, the presenter took the time to conduct an informal interview with each participant. These interviews allowed the presenter to make a personal connection with each participant and the end result was the participants feeling at ease when asking or answering questions. During orientation, participants were made aware of their personalized numbers and its significance and attendance expectations (Appendix B). To maintain anonymity each participant was assigned a number and a workstation. Participants worked at their assigned station during each session. This allowed the participant the opportunity to familiarize themselves with that computer and would also minimize frustration levels during the learning curve. In order to demonstrate learning and application of what is being taught, participants

were encouraged to attend every session unless personal emergencies arose. Other steps taken to minimize any apprehensions were the distribution of binders, index tabs, the project's timeline (Appendix A), a Personal Profile Sheet (Appendix C), the Photo and Video Release Form (Appendix D), and general supplies such as pens and post-it notes. The session began with the presenter introducing self and the purpose of the project. The project's purpose is to explore the possibilities of computer technology and its theological research benefits. In order to guide the remaining six sessions, participants were given a pre-assessment to evaluate their general knowledge about computers, its usages, and their personal experience while using one. The Pre-Assessment was first administered on paper and the questions were read aloud. This worked well for participants who were not fluent readers and exposed them to vocabulary they may not have been familiar with. Participants demonstrated excitement with a slight flare of apprehension. Participants were introduced to the literary strategy entitled, K-W-L (Appendix F), (What you Know? What you Want to Know? and What you Learned?) One expectation of this activity is to encourage participants to be honest about what they know, don't know, and what they would like to learn. Participants asked questions and were not embarrassed to admit that they didn't know about the topic. Each appendix attachment was placed within the binder under the correct index tab for future review. After the Appendixes had been reviewed and discussed, the presenter begins the session by utilizing a PowerPoint Presentation (Appendix G and H) entitled, "Introduction – Basic Computer Fundamentals." Participants learned how to turn on/off the computer, what each part means and does, and how to use the parts. To allow time to become familiar with the mouse, the presenter encouraged students to play Solitaire. The observation/support crew walked about the room assisting and answering questions while the participants played; this action created a supportive atmosphere that allowed them to feel good

about what they are learning. At the close of the session, participants completed two tasks: logging out and logging back in and they learned about an “Exit Ticket.” An Exit Ticket requires the participant to answer two questions before leaving the session: 1) What did you learn? 2) What did you enjoy? The participants’ comments were no longer gearing towards being apprehensive, but towards being excited about learning something they didn’t quite understand.

Day two’s session began on Tuesday, September 18, 2012. This session involved: reviewing of the first week’s sessions information and basic computer fundamentals. In order to ensure that all participants understood what was taught during the last session, the presenter reviewed that information prior to starting with new information. Scaffolding information will lessen the participant’s frustration level and allow them to learn at their own pace. This also provided opportunity to explain information that was not completely understood. Participants asked questions and some even said that they weren’t quite sure of some of the information taught. The presenter allowed 30 minutes of review and during this time, participants were given a formative assessment to determine their level of understanding and whether additional explanation was needed. Participants did very well answering the questions and even made text to real world connections. Some had a difficult time remembering the terminology, but after reviewing, said that they understood and could answer the presenter’s questions about the topic. The presenter used visual aids and text to convey the meaning of the topics. The presenter learned that during this time of the formative assessment, the first 30 minutes of each session should begin with review. This way concepts learned can be applied to new information. After the reviewing session, a PowerPoint presentation (Appendix H) was used to convey the next learning objective. This visual presentation addressed different learning styles. For example, a variety of colors and sounds were used to assist with activating prior knowledge by relating real-

world experiences with technology that they may not have been aware of. The first slide entitled, “What is a Computer?” was used to generate discussion and to allow participants to understand that computers are everywhere around them. They were asked to provide examples. Some of their examples were shown on the slide while others were not and they were surprised to find technology even in the medical field. The presenter used illustrations to convey the message that computers are used everywhere; they are not just desktop models. Some were amazed at how computer technology has advanced in society and were not aware of the many uses that are beneficial to everyday life. They quickly begin to understand that desktop models were not the only form of technology; technological advancements are no longer confined to the desk. The presenter is what some novice learners would call “high tech.” The presenter first utilized the PowerPoint presentation to illustrate other ways that technology has impacted society. He then introduced the iPhone to the participants and used it to print a document to the wireless printer. The participants were amazed that this small device called the iPhone has computer applications built in and is now a mobile computer. Their perception of what a cell phone is used for has now been upgraded. The avenue of learning continued with the next concept of the participants understanding the difference between hardware and software. People in general usually don’t understand these concepts. There were many “aw aha” moments because most believed that the computer is everything; when in fact, the computer is hardware that needs other information for it to operate. The presenter used laymen’s terms by saying, “If you can touch it, its hardware.” The programs are called the software and they are considered to be the applications used to conduct functions such as: Word Documents, PowerPoint, games, music, and more. These activities were designed to continue to build interest, activate prior knowledge, and engage the participants in their learning. The next group of slides dealt with the parts of the

computer and input and output of the devices. After these activities, the participants were given a formative assessment and were better able to answer the presenter's questions. The presenter found that the use of visual aids, text, and real-life application worked well with the participant and they will be able to demonstrate what they have learned when they present their final project.

Participants were encouraged to share how they felt about technology and its usage. The ease of comments came about because the presenter had taken time to speak with every participant and made himself available to answer any questions prior to the first session; this action created a safe learning environment for the participants. Marzano's studies show that in order to have a successful learning environment, the presenter must develop an atmosphere where learners feel safe and can express their concerns without feeling threatened, embarrassed, or not being valued. When asked how the participants felt about technology, the comments ranged from not knowing anything about computers to the novice learner. The ones who had no experience with technology continued to be slightly apprehensive, yet intrigued about acquiring 21st century computer skills. Afterwards the participants took a pre-assessment to see where they were in relations to technology. All of the responses validated the purpose of the project since most of the participants were starting at no knowledge about computers.

They learned the parts of the computer and its functions, turning the computers on and off, logging in, icons, and learning how to cut and paste images in Word. To build confidence in using the mouse, participants played the game Solitaire. Participants were apprehensive because they were thinking that this is a form of gambling. After learning its purpose, they played and came to the realization that the mouse could be mastered. The second session started with a review of last week's curriculum and discussion. A guess facilitator presented the session entitled, "Check Your Knowledge". Participants learned to complete a Word document by:

changing the font size and style, highlighting and selecting information, using the mouse, posture, keyboard, and storage devices. Each participant was given a flash drive to load their first Word document and to later be used for their personal PowerPoint presentations. The third session involved opening up the World Wide Web better known to novice learners as the Internet. This further provided an explanation for what “www” stands for and how the computer uses this information to open documents and provide other websites for further research. After participants Googled their favorite store, they were overwhelmed by the amount of information displayed on the screen. They couldn’t believe that there was an absorbent amount of information for one topic. Participants then chose their Biblical Character to research for their PowerPoint presentation.

The second part of session three involved participants setting up a G-mail account and sending an e-mail to someone within the group. Their homework assignment was to e-mail someone in their family or a friend to introduce their new e-mail account and practice the technique of sending and receiving e-mail. The participants were overjoyed and looked for more people they could e-mail. Sessions 4th and 5th continued with independent practice of searching the Internet for their Biblical character. The sixth session began with discussing what had been learned thus far and how the feelings of the computer have changed. Afterwards, a PowerPoint Facilitator came to demonstrate how to create a PowerPoint presentation and what is expected to be in their final project.

The seventh session was a continuation of the PowerPoint creation and the Post Assessment was given online through Google.doc. Each question was read by the Presenter due to the lack of reading skills among the participants. This action made the participants feel at ease and willing to share their personal successes and weaknesses. During the eighth and final

session, participants continued to work on their PowerPoint presentations while being able to ask questions, define points of clarification, and receive personal assistance. The participants presented their PowerPoint presentations on Thursday, November 1, 2012. A brief explanation was given to the audience and the participants presented their PowerPoint presentations and a reception preceded the presentations.

Lastly, on Sunday, November 4, 2012, participants dressed in their graduation gowns and processed down the aisle. Family and friends were invited to witness the successfulness of the participants by completing this program and enabling them to be able to successfully operate and use the computer. Certificates were awarded and participants gave comments. Studies show that in order to have a successful learning environment, the presenter must develop an atmosphere that learners about their growth and experience during the eight week sessions.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

The focus group for, *When Technology Meets Theology: A Biblical Model for Practical Living in a Postmodern Generation* began on Tuesday, September 11, 2012 and ended on Thursday, November 1, 2012. During the first session, participants expressed their apprehensions about the workings of the computer and the Internet. New concepts have a tendency to heighten one's fears and can even stop them from moving forward. The participant's apprehensions stemmed from fearing that their personal information would be the case of identity theft. In spite of their fears, they decided to learn something new in order to be able to identify with 21st century skills and alleviate their concerns.

These sessions provided several opportunities for the Presenter to make positive connections with the participants outside the church environment. The Presenter recognized that establishing a positive environment is a major component for adult learners. Especially those who are apprehensive about learning new concepts about what they fear. The presenter recognized that anyone can learn; no matter the age. A key component to the sessions and a silent encourager was the 89 year old participant. She attended most of the sessions, made and presented her PowerPoint presentation, and thoroughly enjoyed taking the class; would even like to learn more about the computer and more of its functions.

At the end of the project, she was presented with a Kindle Fire to utilize on her free time and during services at the church. It just goes to show that anyone is capable of learning no

matter the age. Other participants stated that they had a fear of the computer, and looks forward to every week, e-mailing, bible study, and creating a PowerPoint. During the eight week sessions, the Presenter recognized the educational needs of the participants. Every session was designed to meet their individual needs by providing one-on-one support, using visual aides to support comprehension, and explaining questions by referring back to information already presented. By the end of the sessions, the participants lowered their inhibitions and overcame their fears.

This project has taken the expectation of the church to another level in regards to technology. The project participants as well as the members seek to find ways to incorporate technology into all facets of worship. The program participants were so excited after the project was over; they purchased televisions for the sanctuary and fellowship hall so that technology can be utilized in service.

One of the participants expressed an interest to be trained to utilize her computer knowledge to operate the audio/visual room. Because of the efforts put forth by the congregants and program participants, church in the community have the desire to take hold of the model and follow it at their respective churches.

This model can be utilized by any church or organization that is interested in sparking and changing the lives of senior citizens. Even though senior citizens were the focus, it can be used for any age group.

In conclusion, this project has blossomed into something that the writer projected. Seeing the participants go through a conversion process caused the writer to continue the teaching and learning after the projected came to an end. The participants have developed a love for technology and are anxiously waiting for the next classes to begin. They have developed a

love and zeal for technology encouraging the use of it during morning worship services. Thus, the vision of the project was fulfilled.

APPENDIX

APPENDIX A
Project Timeline

Project Timeline

6:00 to 8:30 p.m.

| DATE | TOPIC |
|---|--|
| Tuesday, September 11, 2012 | Orientation to Project Pre-Assessment (Paper) KWL Literacy Strategy Basic Computer Fundamentals |
| Tuesday, September 18, 2012 | Basic Computer Fundamentals Anticipation Guide Literacy Strategy |
| Tuesday, September 25, 2012 | Basic Internet Fundamentals |
| Tuesday, October 2, 2012 | Basic Internet Fundamentals Four Box Synetics Literacy Strategy |
| Tuesday, October 9, 2012 | Biblical Research Fundamentals |
| Tuesday, October 16, 2012 | Biblical Research Fundamentals (Biblical Character) Circle Mapping Literacy Strategy |
| Tuesday, October 23, 2012 | PowerPoint Presentation Fundamentals |
| Tuesday, October 30, 2012 Thursday, November 1, 2012 | Creating a PowerPoint Presentation |
| Sunday, November 4, 2012 | Completion Ceremony during Morning Worship |

APPENDIX B

Participant Expectations

Doctoral Project Participant Expectations

**Project Topic: When Technology Meets Theology: A Biblical Model
for Practical Living In the Post Modern Generation**

Facilitator: Dennis L. Carrington, Jr.

- ❖ **Be on time for every focus group session**
- ❖ **Stay for entire focus group session**
- ❖ **Be open minded**
- ❖ **Listen attentively**

- ❖ **Stay on task and make every effort to do your best.**
- ❖ **Allow God to enlarge your territory**
- ❖ **Be ready to learn**

- ❖ **Have all necessary supplies**
- ❖ **Treat others with respect**
- ❖ **Treat the machines with care**
- ❖ **Ask questions**
- ❖ **Try**

APPENDIX C

Profile Sheet

Participant Profile Sheet

Name _____

Address _____

Phone Number _____

Birthplace _____

How long member of SDUHC? _____

Do you have a home computer? _____

Have you ever had a computer class before? _____

Which category are you in? Please circle one

Builders (1925-1944)

Boomers (1945-1964)

Busters (1965-1980)

APPENDIX D

Photo and Video Release Form

Doctoral Project Photograph & Video Release Form

I hereby grant permission to the rights of my image, likeness and sound of my voice as recorded on audio or video tape without payment or any other consideration. I understand that my image may be edited, copied, exhibited, published or distributed and waive the right to inspect or approve the finished product wherein my likeness appears. Additionally, I waive any right to royalties or other compensation arising or related to the use of my image or recording. I also understand that this material may be used in diverse educational settings within an unrestricted geographic area.

Photographic, audio or video recordings may be used for the following purposes:

- conference presentations
- educational presentations or courses
- informational presentations
- on-line educational courses
- educational videos

By signing this release I understand this permission signifies that photographic or video recordings of me may be electronically displayed via the Internet or in the public educational setting.

I will be consulted about the use of the photographs or video recording for any purpose other than those listed above.

There is no time limit on the validity of this release nor is there any geographic limitation on where these materials may be distributed.

This release applies to photographic, audio or video recordings collected as part of the sessions listed on this document only.

By signing this form I acknowledge that I have completely read and fully understand the above release and agree to be bound thereby. I hereby release any and all claims against any person or organization utilizing this material for educational purposes.

Full Name _____

Street Address/P.O. Box _____

City _____

Prov/Postal Code/Zip Code _____

Phone _____ Fax _____

Email Address _____

Signature _____ Date _____

APPENDIX E
Pre and Post Assessment

**Project Topic: When Technology Meets Theology: A Biblical Model For Practical Living
In The Post Modern Generation**

Facilitator: Dennis L. Carrington, Jr.

Pre-Assessment

Instructions: Please circle the appropriate answer

- 1) Are you able to identify the parts of a computer? Yes No
- 2) Do you have a home computer? Yes No
 - a. With internet connection Yes No
- 3) Do you have an email address? Yes No
- 4) Do you know how to turn a computer on/off? Yes No
- 5) Do you know how to save to a flash drive? Yes No
- 6) Do you know how to cut, copy, or paste? Yes No
- 7) Do you know how to prepare a Power Point presentation? Yes No
- 8) Do you know how to classify hardware and software?
- 9) How often do you get on computer? Never Weekly Monthly Daily
- 10) How often do you get on the Internet? Never Weekly Monthly
Daily
- 11) How often do you use the computer to study biblical material? Never
Weekly Monthly Daily
- 12) How often do you use the computer to transact business? Never
Weekly Monthly Daily
- 13) How often do you use technology in worship services? Never Weekly
Monthly Daily
- 14) How often do you think technology should be used in the church?
Never Weekly Monthly Daily
- 15) How often do you use the computer to prepare for church related
business? Never Weekly Monthly Daily

APPENDIX F**KWL Chart**

NAME:

| K What I Know | W What I Want to Know | L What I Learned |
|--------------------------------|--|-----------------------------------|
| | | |

APPENDIX G**PowerPoint #1**

Slide 1

**When Technology Meets
Theology: A Biblical Model
For Practical Living In The
Post Modern Generation**

Facilitator: Dennis L. Carrington, Jr.

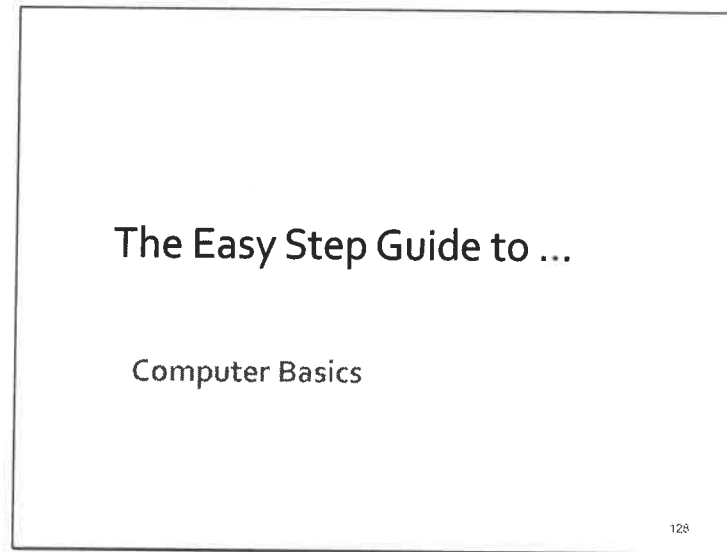
126

Slide 2

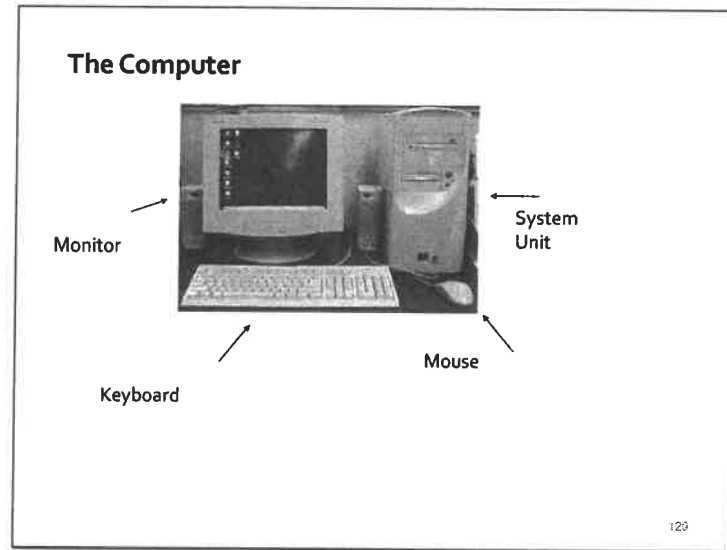
AGENDA
Tuesday, September 11, 2012
6:00 p.m. to 8: 30 p.m.

- 1) Introductions—What do you expect from this program
- 2) Project Expectations
- 3) Biblical Foundations
- 4) Photo/Video Release Form
- 5) Pre-Assessment
- 6) Presentation: Easy Step Guide
- 7) Reflections

Slide 3



Slide 4



Slide 5

Compact Disk



CD-ROM (Read Only Memory) Data is accessible to be read, but the disk cannot be written to (music CDs).

CD-R (Recordable) Data can be written onto the disk, but once the disk is finalized, it cannot be altered.


CD-RW (Re-Writable) Data can be written onto the disk, then the disk can be erased, and new data can be added.

Compact disks can hold up to 700 megabytes of information.

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Slide 6

DVD: Digital Video Disk



DVDs can hold video data, as well as audio, images and text.

They also have more room than CDs have – about six times as much.

They come in the same three varieties as CDs:

- ROM (Read Only Memory)
- R (Recordable)
- RW (Re-Writable)

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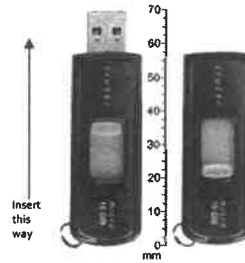
Slide 7

USB Flash Drives

Also called "memory sticks" or "jump drives."

Information can be read from them and recorded to them, many times over.

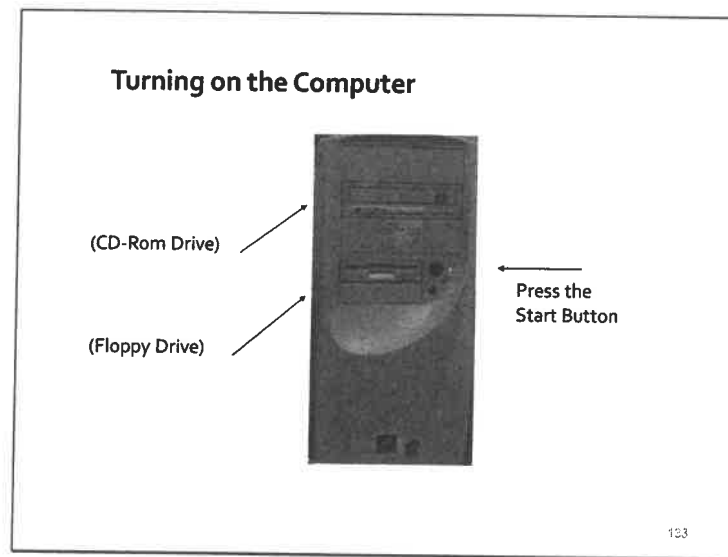
Flash drives can hold up to 128 GB of information, depending on the model.



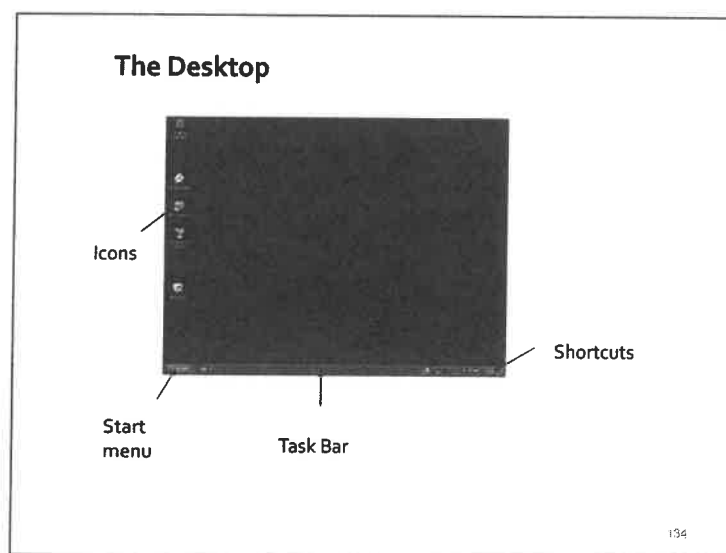
They are approximately the size of a disposable lighter, very light (less than one ounce) and very durable. Many people keep them on their key-chains!

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Slide 8



Slide 9



Slide 10

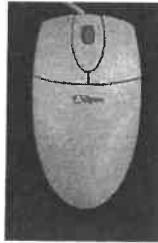
The Mouse

The mouse normally has two buttons.

The basic button is on the left.

The right button lets you see pop-up menus (hidden menus).

Some mice have a center button to move the scroll bars.



Point : Move the mouse until the pointer (arrow) reaches the target

Click : Press once on the left button.

Double-click : Press twice quickly on the left button.

Drag : Press the left button and hold while moving the mouse.

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Slide 11

Pointer (mouse)

The mouse pointer changes when you do an action or when you are over text, button, image or other. Here are the changes that you will see most:



Common pointer.



This helps to expand or reduce the size of an object or a window.



Indicates that you are over a hypertext when you are on the Internet.



This pointer inserts text.
****Also called the cursor.**



This pointer indicates a movement



This one appears when you « drag » an object.



This pointer indicates that an operation is in progress. Please wait for this operation to end.

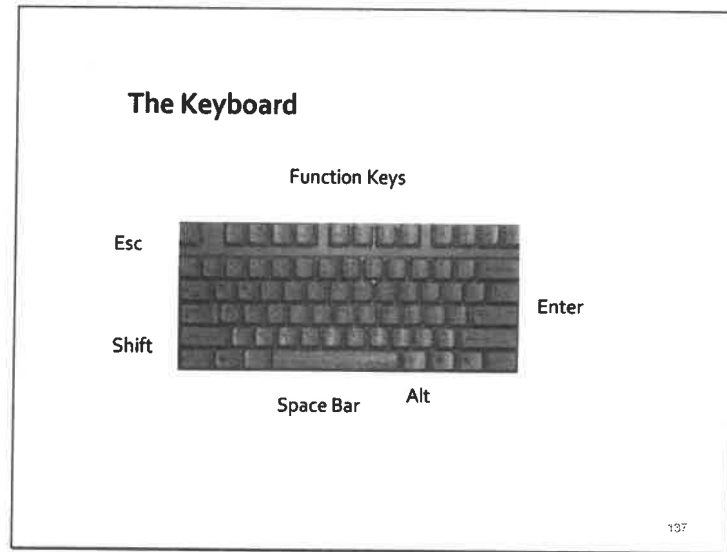


This pointer indicates that the option is not available at this moment.



This pointer enables your to get some information

Slide 12



Slide 13

Keys

| | |
|--------------|---|
| Esc | Cancels the action in use. |
| Cape Lock | Lets you write in capital letters. |
| Shift | Lets you write in capital letters or use the symbols located on top of numbers. |
| Backspace | Erases the character to the left of the cursor. |
| Delete | Deletes the character to the right of the cursor. |
| Enter | Activates a command. |
| Nun Lock | Activates or deactivates the numeric keyboard. |
| Home | Moves the cursor to the beginning of the line. |
| End | Moves the cursor to the end of the line. |
| Insert | Lets you insert characters. |
| Page Up | Moves the cursor to the top of the page. |
| Page Down | Moves the cursor to the bottom of the page. |
| Print screen | Prints the screen content. |

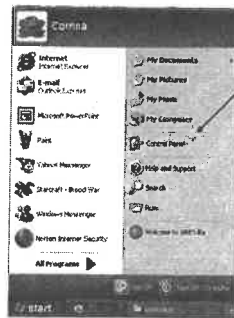
[illegible]

Slide 14

The Control Panel



First, click on Start.



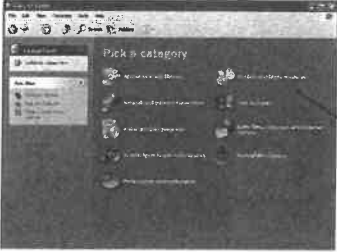
Second, click on control panel.

(Or Settings, then control panel.)

*This is where you can find the accessibility options, mouse controls, and display settings.

Slide 15

Mouse Options



Click on the mouse icon

This is where you can adjust your mouse pointers and the clicking speed.

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Slide 16

Accessibility Options



Click on Accessibility Options

Here you can control the contrast of your screen and adjust windows to work with your vision, hearing, and mobility needs.

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Slide 17

Opening Programs



First, click on Start.



Second, slowly move your mouse to reach Programs.

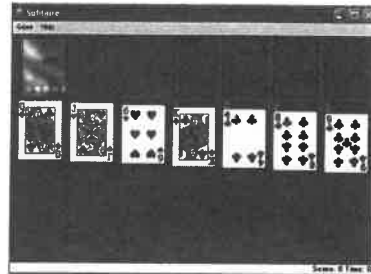


Third, slowly move to the right.
Select the program you need.

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Slide 18


Now try playing a game of
Solitaire !





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Slide 19

Turning off the computer

 First, click on Start.

 Click on Turn Off Computer

 Click on Turn Off
The computer will Shut Down

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APPENDIX H**PowerPoint #2**

Slide 1




What Is A Computer?

- An electronic device that receives data, processes data, stores data, and produces a result (output).
- Classified by size, speed and application
- Uses hardware and software
- Comes in different types



Slide 2


Types of Personal Computers

- Desktop computer: designed to be used on a desktop.
- Notebook/Tablet computer: designed to be used on a desktop but still small enough to be portable.
- Laptop computer: designed to be small enough and light enough to be used on your lap.

Slide 3

Hardware

- The tangible, physical equipment that can be seen and touched such as:
 - Computer Case
 - Monitor
 - Keyboard and Mouse
 - Disk Drive
 - Speakers



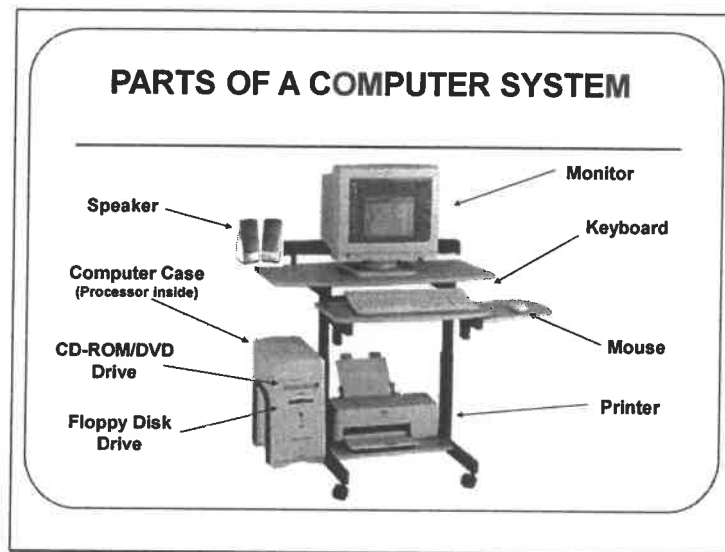
Slide 4

**Computer Components:
Hardware****• Hardware –**

**the physical equipment of the computer that
you can see and touch**




Slide 5



Slide 6

The Parts A of Computer



- CPU (Central Processing Unit)
 - The "brains" of the computer housed on a tiny silicon chip inside the computer case.
- Floppy Disk Drive
- CD-ROM/DVD Drive
- Monitor
- Keyboard
- Mouse
- Speakers
- Printer
- Scanner



Slide 7

Input Devices

- Keyboard
- Mouse/Trackball
- Joystick
- Light Pen
- Pointing Stick
- Touchpad
- Touch Screen
- Bar Code Reader
- Scanner
- Microphone
- Graphics Tablet
- Digital Cameras



Slide 8

Output Devices

- Monitor: screen that displays information such as text, numbers, and
- Printer: gives you information pictures.
 - Softcopy
 - from the computer in printed form.
 - Hardcopy
- Speakers: allow you to hear voice, music, and other sounds from your computer.



Slide 9



Processing Device

- Central Processing Unit (CPU)
– known as the heart or “brain” of the computer and is responsible for processing the information that has been entered into the computer





Slide 10

Storage Devices

- Hard Disk Drive: used to store data inside of the computer.

- Floppy Disk: flat circles of iron oxide-coated plastic enclosed in a hard plastic case.
 - Most are 3 1/2 inches and have a capacity to hold 1.44 MB or more of data.
- Magnetic platter that holds a large amount of information in a form the computer can understand.

- CD ROM Drive: a compact disk that reads only memory.
- CD-RW: a device that allows you to read and write to a compact disk





Slide 11

Storage Devices (Con.)

- Internal Storage:**
Allows you to store information inside of the computer

Hard Drive:
Allows the fastest access to information
RAM (Random Access Memory) – temporary
ROM (Read Only Memory) - long-term memory
- External Storage:**
Allows you to use devices to store information outside of the computer
Floppy Disks
CD-ROMs (Compact Disc Read Only Memory)
CD-RW (Compact Disc Read and Write)
DVDs (Digital Video Disc)
USB/Jump Drives


Slide 12


**Which Storage Device Holds
The Most Information?**

| | |
|---|--|
| FLOPPY DISKS 1.44 | CD-ROM DISC 640 MB |
|  |  |
| DVD DISC 17 GB | HARD DRIVES 80 and above GB |
|  |  |

Slide 13

Software

- The intangible set of instructions that tells the computer what to do; known as programs or software programs.



Slide 14

Types of Software

- **Operating System Software**
 - Sets the rules for how computer hardware and application software work together, controls the operation of the computer.
 - Example: Windows
- **Application Software**
 - Lets you accomplish specific tasks based on your needs.
 - Examples: MS Word, Excel, Access, MS Works

Slide 15

Operating System Software Tasks

- Boots (starts up) the computer
 - Formats disks
 - Creates folders
 - Saves and retrieves files
 - Moves and copies files
-
- Every Computer Has Operating System Software!

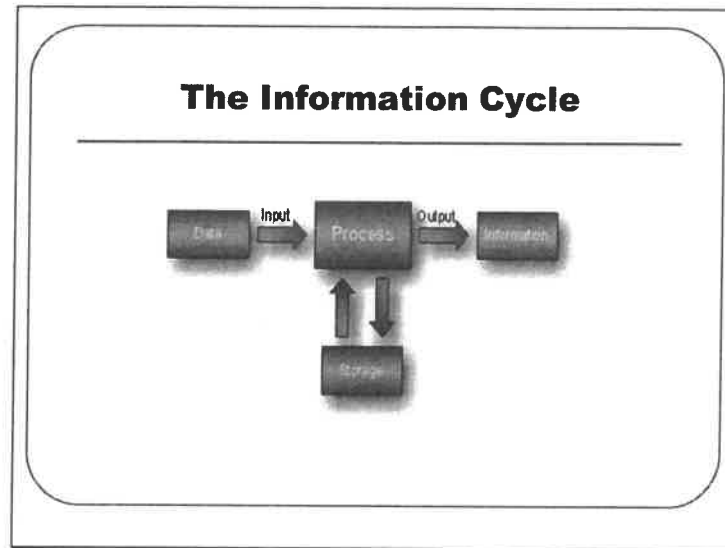


Slide 17

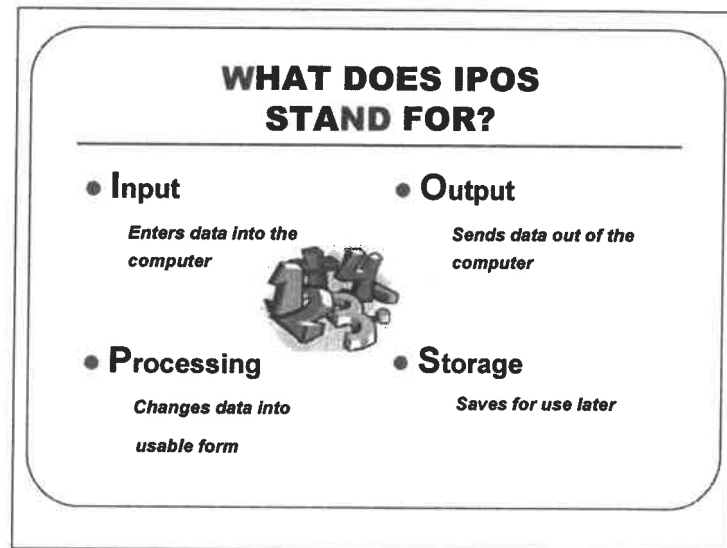
Types of Application Software

- Word Processing
 - Program that allows you to create, edit, and print text documents
 - Report, flyer, memo
- Spreadsheet
 - Numbered Rows and Lettered Columns
 - Intersection of a row and column is a cell
 - Grade book, financial info
- Database
 - Lets you set up an electronic filing system
 - Enter text and numbers
 - Find, search, and print info in different ways
 - Address book, Card Catalog

Slide 18



Slide 19

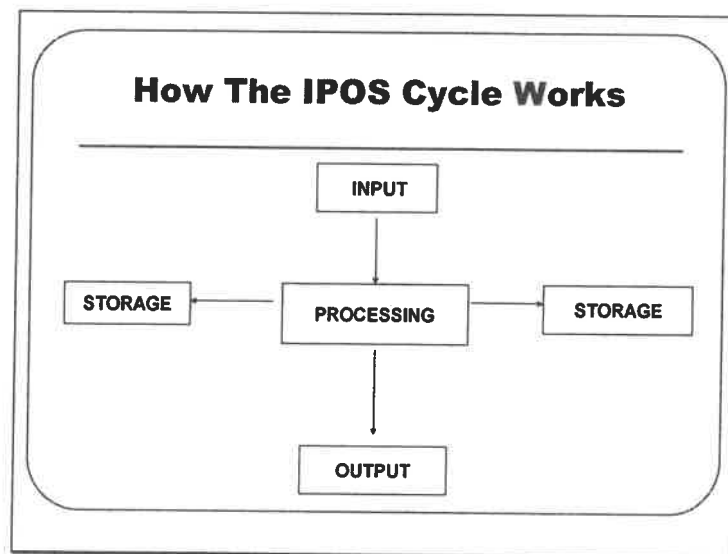


Slide 20

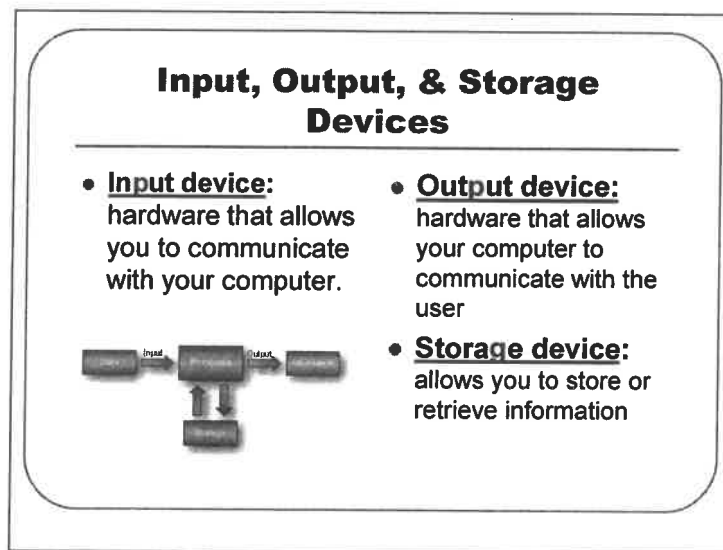
What Happens During The IPOS Cycle?

- **INPUT –**
when information is entered into the computer; the computer receives information
- **PROCESSING –**
when the computer processes the information that has been entered
- **OUTPUT –**
when information leaves the computer
- **STORAGE –**
when information is stored to be used later.

Slide 21

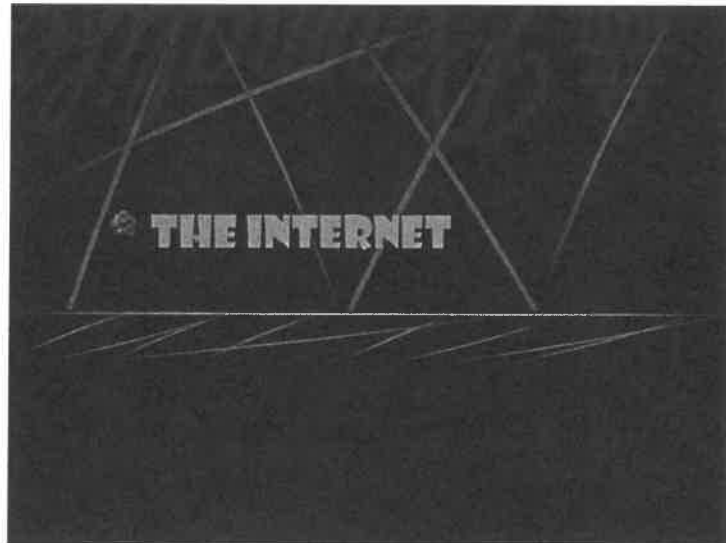


Slide 22



APPENDIX I**PowerPoint#3**

Slide 1



Slide 2

What is the Internet?

- Many computers can be connected to share information. This is called a network.
- The Internet is a collection of networks, in which all the computers can “talk to each other” and share information.
- It isn't a thing...you can't touch it.
- And it isn't a place...you can't actually go there.

Slide 3

Who made the Internet?

- Started in 1969 by the Department of Defense.
- In the late 1980s companies found a way to move information through the internet faster and cheaper.
- This is when the public started to hear about the Internet.

Slide 4

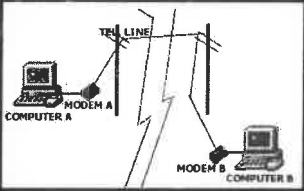
What is the World Wide Web? (WWW)

- The name for the part of the Internet that most people use.
- The World Wide Web lets you click on things, see pictures, hear sounds, and watch video.
- Also called The Web or The Net

Slide 5

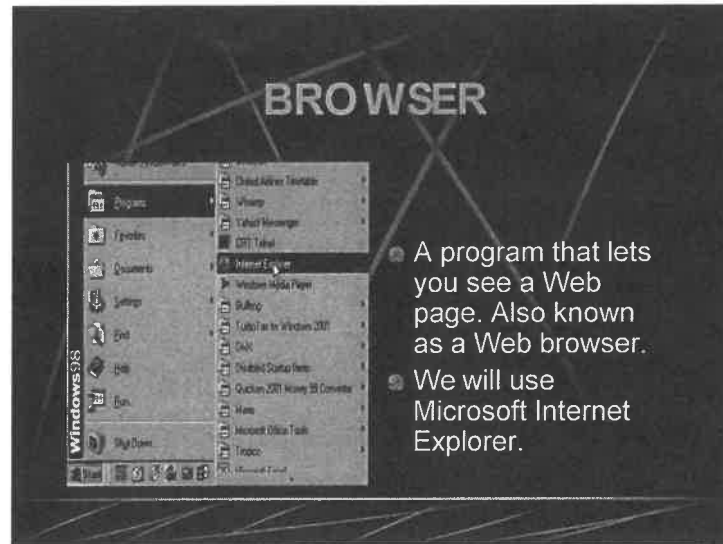
MODEM

- A piece of computer hardware that changes computer signals to analog signals that can be sent across phone lines.



The diagram illustrates a modem connection. On the left, a computer labeled 'COMPUTER A' is connected to a modem labeled 'MODEM A'. On the right, another computer labeled 'COMPUTER B' is connected to a modem labeled 'MODEM B'. A line labeled 'TEL. LINE' represents the telephone line connecting the two modems. The entire diagram is set against a dark background with a grid pattern.

Slide 6

[illegible]

Slide 7

Email

- Electronic Mail. Text messages sent through a network to one person or a group. Email messages can also carry attached files.



Slide 8

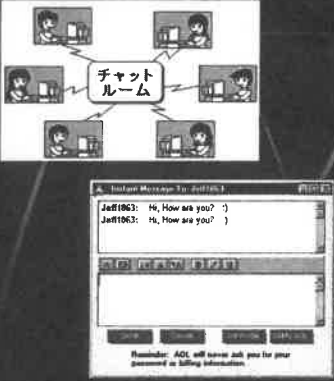
Spam or Junk Mail



- E-mail messages from people you don't know that you don't want.
- Usually advertising a product.
- An e-mail message from someone you don't know can have a virus. Don't open it!

Slide 9

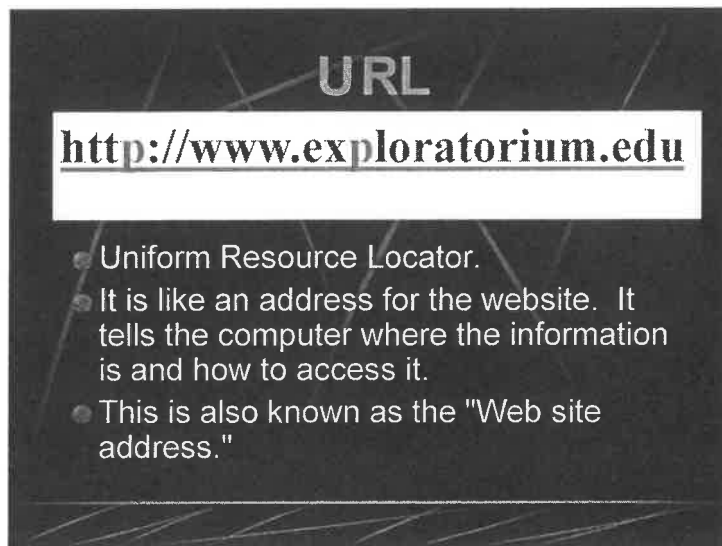
Chat



The diagram illustrates a chat room environment. At the top left, a group of six cartoon avatars are arranged in a circle, each with a speech bubble pointing towards a central box labeled 'チャットルーム' (Chat Room). Below this, a screenshot of a chat window titled 'Instant Message to Jeff1963' is shown. The window displays two messages: 'Jeff1963: Hi, How are you? :)' and 'Jeff1963: Hi, How are you? :)' with a timestamp of '10:10:10'. The window also features a text input field and a 'Send' button. At the bottom of the window, a small disclaimer reads: 'Remember: AOL will never ask you for your password or billing information.'

Live communication over the Internet Relay Chat service or an online service. As one person enters text it appears on the other person's screen in "real time", or almost instantly.

Slide 10

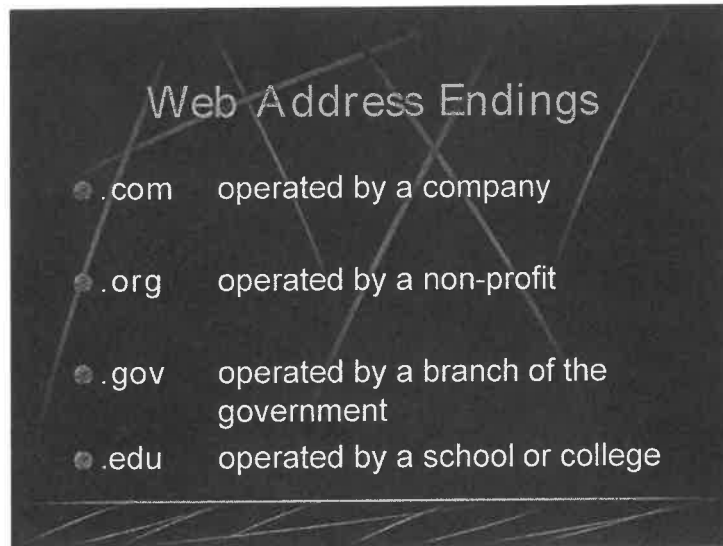


URL

<http://www.exploratorium.edu>

- Uniform Resource Locator.
- It is like an address for the website. It tells the computer where the information is and how to access it.
- This is also known as the "Web site address."

Slide 11



Slide 12

LINK

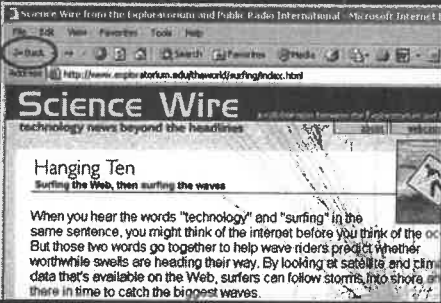
A word or phrase that you can click on to show a web page with more information. Links in a Web browser are usually underlined and are a different color than the rest of the text.

[illegible]

Slide 13

Going Back

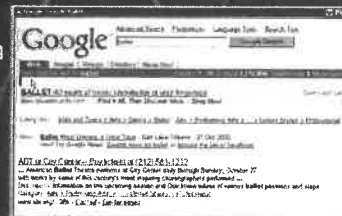
- Click on the BACK button to go to the webpage you saw before this one.
- You can click on the BACK button many times.



Slide 14

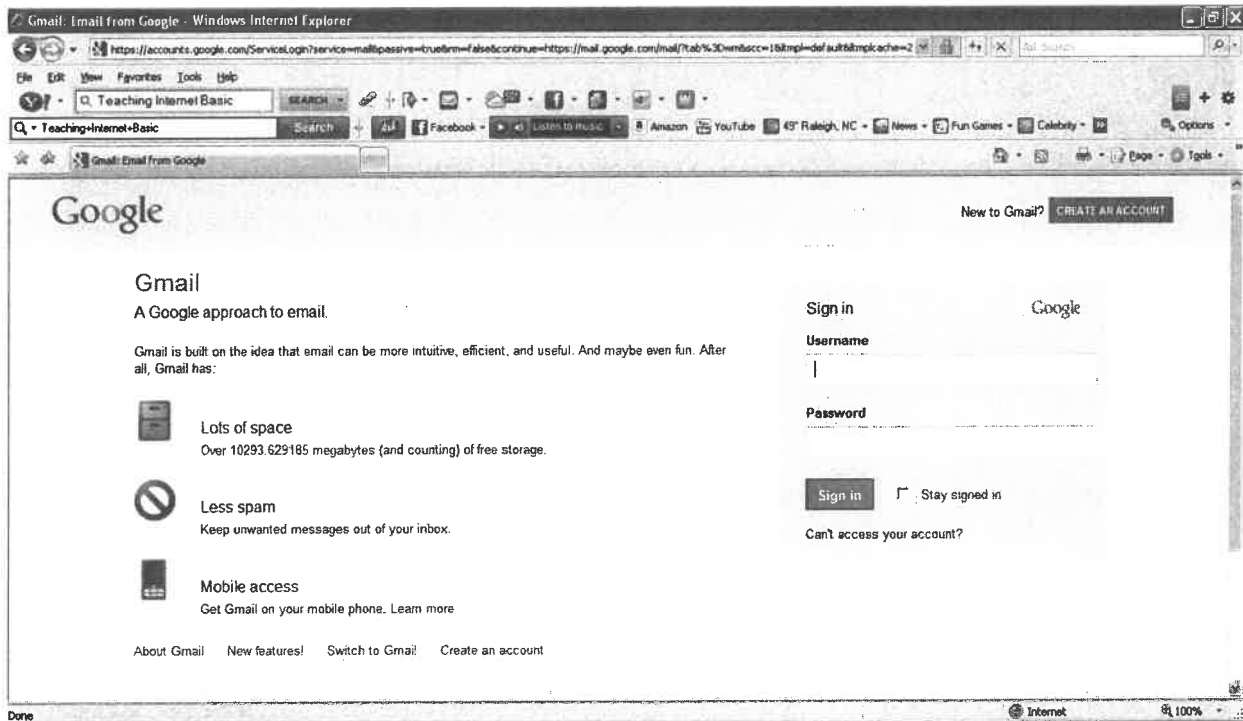
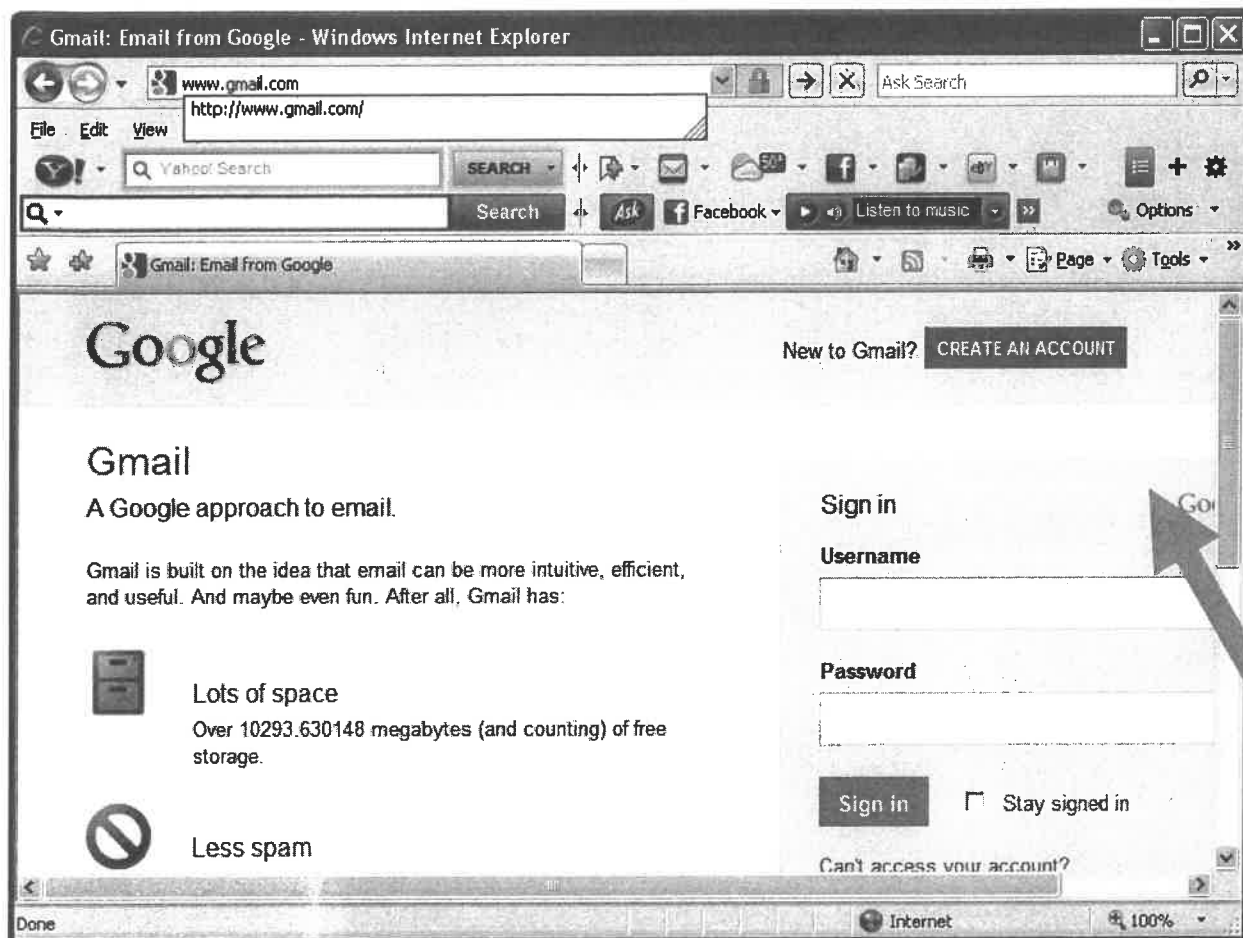
Search Engine

- A tool that we can use to find information through searches for keywords and phrases.

[illegible]

APPENDIX J

How To Create Gmail Account



APPENDIX K**Creating PowerPoint Presentation Lab #1**

Creating a Basic PowerPoint Presentation

Lab 1: Creating a PowerPoint Presentation

Task 1: Choosing a Predefined Template

In this task, you will select a template from the predefined templates in PowerPoint 2010.

1. To start PowerPoint 2010, click **Start**, point to **All Programs**, click **Microsoft Office**, and then click **Microsoft PowerPoint 2010**.
2. To select a predefined template, on the **File** tab, click **New**.
3. To view different categories of predefined templates, under **Available Templates and Themes**, click **Sample templates**.
4. On the **Sample templates** page, click **Training**, and then in the right pane, click **Create**.

Task 2: Adding and Formatting Text

In this task, you will add text on a slide. In addition, you will format the text.

1. To begin adding text to a slide, click anywhere on the first slide, and then click the **Presenter Name** placeholder.
2. To change the placeholder text, select **Presenter Name**, and type a name.
3. To modify the font size of the text that you typed, select the text; on the **Home** tab, in the **Font** group, click the **Font Size** arrow, and then click **28**.
4. To modify the text, on the **Home** tab, in the **Font** group, click the **Font Dialog Box Launcher**.
5. In the **Font** dialog box, under **Effects**, click **All Caps**, and then click **OK**.

Task 3: Formatting a Text Box

In this task, you will format a text box by changing its color and position on the slide.

1. To change the color of a text box, on the first slide, right-click the **TRAINING NEW EMPLOYEES** placeholder, and then click **Format Shape**.
2. On the **Fill** page, click **Solid fill**.
3. In the **Fill Color** section, click the **Color** arrow, under **Theme Colors**, click **Orange Accent 6**, and then click **Close**.
4. To change the position of the text box on the slide, on the **Drawing Tools Format** tab, in the **Size** group, click the **Size Dialog Box Launcher**.

5. In the **Format Shape** dialog box, click **Position**, then in the right pane, in the **Horizontal** box, select the existing value, type **14** and then click **Close**.

Task 4: Inserting a Table on a Slide

In this task, you will insert a table on the second slide.

1. On the **Slides** tab, click slide **2**.
2. To insert a table on the slide, on the **Insert** tab, in the **Tables** group, click **Table**, and then click **Insert Table**.
3. To specify the number of columns and rows for the table, in the **Insert Table** dialog box, in the **Number of columns** box, type **3** and in the **Number of rows** boxes, type **4** and then click **OK**.
4. To position the table at the appropriate place on the slide, click the border of the table that you inserted, and drag to place it after the last bullet point.

Task 5: Apply Transition Effect to the Slides

1. To apply a transition effect to a slide, on the **Transitions** tab, in the **Transition to This Slide** group, ensure that **Wipe** is selected.
2. To apply the same transition effect to all the slides in the slide show, in the **Timing** group, click **Apply To All**.

Task 6: Saving the Presentation

In this task, you will save the PowerPoint file that you have created.

1. To save the presentation, on the **File** tab, click **Save**.
2. In the **Save As** dialog box, in the **File name** box, type **Basic Presentation** and then click **Save**.
3. To close the presentation, on the title bar, click the **Close** button.

APPENDIX L

Creating PowerPoint Presentation Lab #2

Working with Images, Illustrations, and Media

Lab 2: Adding Images and Illustrations

Task 1: Inserting and Formatting a Picture

In this task, you will insert a picture on a slide and apply special effect.

5. To start PowerPoint 2010, click **Start**, point to **All Programs**, click **Microsoft Office**, and then click **Microsoft PowerPoint 2010**.
6. To insert a picture on the slide, on the **Insert** tab, click **Picture**.
7. In the **Insert Picture** dialog box, browse to **C:\Users\user account\My Documents\10295AE\Working with Images, Illustrations, and Media\Picture File**, click **Camcorder**, and then click **Insert**.
8. To apply a picture effect to the picture, on the **Picture Tools Format** tab, in the **Picture Styles** group, click **Picture Effects**, point to **Soft Edges**, and then click **10 Point**.
9. To apply an artistic effect to the picture, on the **Picture Tools Format** tab, in the **Adjust** group, click **Artistic Effects**, and then click **Glow Edges**.

Task 2: Adding and Grouping Shapes

In this task, you will add two shapes to a new slide and group them. In addition, you will modify the color of the grouped shapes.

6. To add a new slide, on the **Home** tab, in the **Slides** group, click the **New Slide** arrow, and then click **Blank**.
7. To insert a shape on a slide, on the **Insert** tab, click **Shapes**; under **Rectangles**, click the first rectangle shape, and then click anywhere in the slide.
8. To insert another shape, on the **Insert** tab, click **Shapes**; under **Basic Shapes**, click the **Oval** shape, and then click anywhere in the slide.
9. To group the two shapes that you have inserted, press the **SHIFT** key, and then click the rectangle shape on the slide.
10. On the **Drawing Tools Format** tab, in the **Arrange** group, click the **Group** arrow, and then click **Group**.
11. To modify the color of the shapes, on the **Drawing Tools Format** tab, in the **Shape Styles** group, click the **Shape Fill** arrow, and then under **Standard Colors**, click **Yellow**.

Task 3: Adding a SmartArt Graphic

In this task, you will insert a SmartArt graphic on a slide.

6. To add a new slide, on the **Home** tab, in the **Slides** group, click the **New Slide** arrow, and then click **Title and Content**.
7. To insert a SmartArt graphic on slide 3, click the **Insert SmartArt Graphic** placeholder.
8. In the **Choose a SmartArt Graphic** dialog box, on the **All** page, under **List**, click **Detailed Process**, and then click **OK**.

Task 4: Inserting a Bar Chart on a Slide

In this task, you will insert a chart on a slide.

5. To add a new slide, on the **Home** tab, in the **Slides** group, click the **New Slide** arrow, and then click **Title and Content**.
6. On slide 4, click the **Insert Chart** placeholder.
7. In the **Insert Chart** dialog box, in the left pane, click **Bar**; in the right pane, under **Bar**, click the first **Clustered Bar** thumbnail, and then click **OK**.
8. To specify the row headings, in the Microsoft Excel – Chart in Microsoft PowerPoint worksheet window, in the first cell, type **Departments** and then press ENTER.
9. Repeat step 5 to add the following row headings entries:
 - **Sales**
 - **Logistics**
 - **Marketing**
10. In the Presentation1 – Microsoft PowerPoint window, on the title bar, click the **Maximize** button.
11. To apply a style to the chart, on the **Chart Tools Design** tab, in the **Chart Styles** gallery, click the seventh thumbnail style in blue color scheme.

Task 5: Saving the Presentation

In this task, you will save the PowerPoint file that you have created.

1. To save the presentation, on the **File** tab, click **Save**.
2. In the **Save As** dialog box, in the **File name** box, type **Presentation with Illustrations** and then click **Save**.
3. To close the presentation, on the title bar, click the **Close** button.

APPENDIX M**Creating PowerPoint Presentation Lab #3**

Finalizing and Delivering a Presentation

Lab 3: Finalizing a Presentation

Task 1: Fixing Spellings in a Slide Show

In this task, you will run a spell check on the slide show and correct the spellings.

10. To start PowerPoint 2010, click **Start**, point to **All Programs**, click **Microsoft Office**, and then click **Microsoft PowerPoint 2010**.
11. On the **File** tab, click **Open**.
12. In the **Open** dialog box, browse to **C:\Users\user account\My Documents\10295AE\Finalizing and Delivering a Presentation**, click **Presentation for Finalization**, and then click **Open**.
13. To run spell check on the presentation, on the **Review** tab, in the **Proofing** group, click **Spelling**.
14. In the **Spelling** dialog box, ensure that the suggested spelling is correct, and then click **Change**.
15. In the Microsoft PowerPoint message box, click **OK**.

Task 2: Fixing Comments in a Slide Show

In this task, you will delete the comments in the slide show.

12. To delete all comments from the presentation, on the **Review** tab, in the **Comments** group, select a comment, click the **Delete** arrow, and then click **Delete All Markup in this Presentation**.
13. In the Microsoft PowerPoint message box, click **Yes**.
14. To save the presentation, on the **Quick Access Toolbar**, click **Save**.

Task 3: Navigating in a Slide Show

In this task, you will navigate in a slide show.

9. To start a slide show from the current slide, in the **Slides** pane, ensure that the second slide thumbnail is selected.
10. On the **Slide Show** tab, in the **Start Slide Show** group, click **From Current Slide**.
11. To return to the Normal View, press **ESC**.
12. To start a slide show from the first slide, on the **Slide Show** tab, in the **Start Slide Show** group, click **From Beginning**.
13. To return to the Normal View, press **ESC**.

APPENDIX N**Sample Certificate of Completion**

This Certificate is awarded to

For successfully completing,
“When Technology Meets Theology:
A Biblical Model For Practical Living In A
Post-Modern Era”
Doctoral Project
United Theological Seminary

Dennis L. Carrington, Jr.

Date

APPENDIX O**Data Collection**

Independent Practice

- 1) Sending Email—The assignment was to send an email to classmate and respond to their email to let them know you got it. The main question that I asked, “How did sending your first email go?”
 - a. Where do you type at?
 - b. how do you make the font bigger
 - c. how do I know it was sent
 - d. this is very easy
 - e. how do I reply back
 - f. where is the send button
 - g. can I print what I sent
 - h. If I knew this was this easy, I would have been emailing a long time ago
 - i. The screen is too small, how do I make it bigger
 - j. Too much to do to send email
 - k. Where is the reply button?
 - l. This is easy
 - m. How do I attach the flyer?
 - n. Once you get going it pretty easy
 - o. My children and grandchildren will get tired of me sending emails.

- 2) Biblical Research—Each participant had to use [www. Google.com](http://www.google.com), www.yahoo.com and research their biblical character. They were given the information needed to fill the slides on their future PowerPoint. “Did you have difficulty finding information on your character?”
 - a. No, too much information popped up
 - b. No, how do you know what’s correct information.
 - c. What’s relevant? Too much information
 - d. Do I type it like it is or paraphrase
 - e. I clicked on link but it took me somewhere else
 - f. This is not what I’m looking for
 - g. This is a lot of information
 - h. How do I open it up x4
 - i. Wow
 - j. What do I type in the search box? X3

- 3) PowerPoint—“What did you find to be the easiest and hardest task to do?”
 - a. Opening up and starting a brand new slide/ hardest—typing information into the slide x5

- b. Change the design/hardest—deciding which one was the best
- c. Add a picture/hardest—finding the picture to insert
- d. Changing the layout/hardest—running the PowerPoint
- e. Saving/ Hardest—retrieving the saved file x6
- f. Hardest—editing the slide (a lot of misspelled words) (grammar and spelling check)

Group discussions

#1 Initial interaction—Why are you here?

- 1) I have no idea of how to use a computer and want to learn x 10
- 2) Want to brush up on my computer skills, haven't had keyboarding since high school
- 3) Completely scared, haven't been in school since 6th grade but want to learn x3
- 4) My job requires me to have basic skills

#2 After the first class session—Question: After the information that you received tonight, On a scale of 1-10, 1 being not comfortable, 5 being comfortable, 10 being very comfortable. How do you feel?

- a. Not comfortable =4
- b. Comfortable=8
- c. Very Comfortable=3

#3 After the fourth class session—Question: After the information that you received tonight, On a scale of 1-10, 1 being not comfortable, 5 being comfortable, 10 being very comfortable. How do you feel?

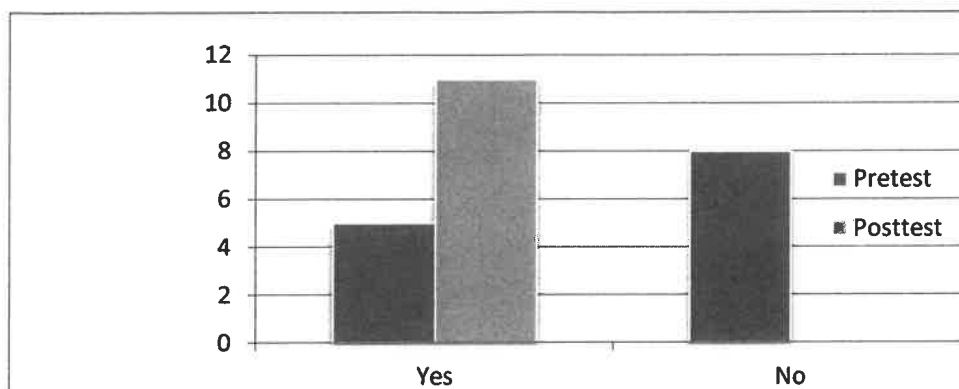
- d. Not comfortable =0
- e. Comfortable=10
- f. Very Comfortable=5

#4 After the eighth class session—Question: After the information that you received tonight, On a scale of 1-10, 1 being not comfortable, 5 being comfortable, 10 being very comfortable. How do you feel?

- g. Not comfortable =0
- h. Comfortable=0
- i. Very Comfortable=15

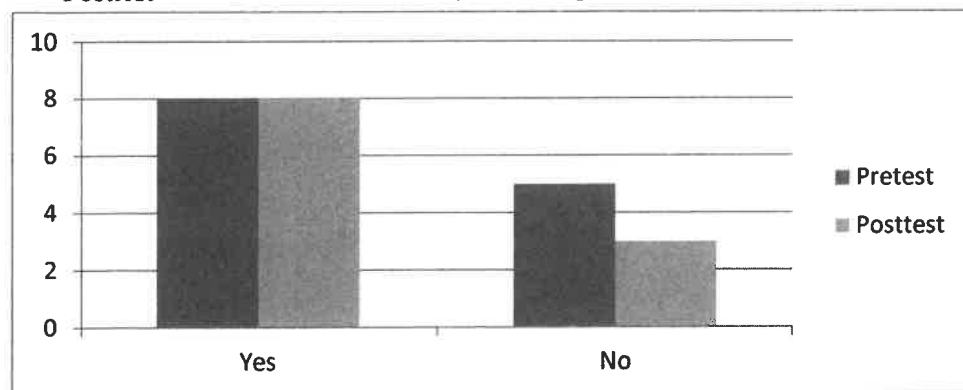
| Question Number | Yes | No |
|-----------------|-----|----|
| 1 | 11 | 0 |

| | Yes | No |
|----------|-----|----|
| Pretest | 5 | 8 |
| Posttest | 11 | 0 |



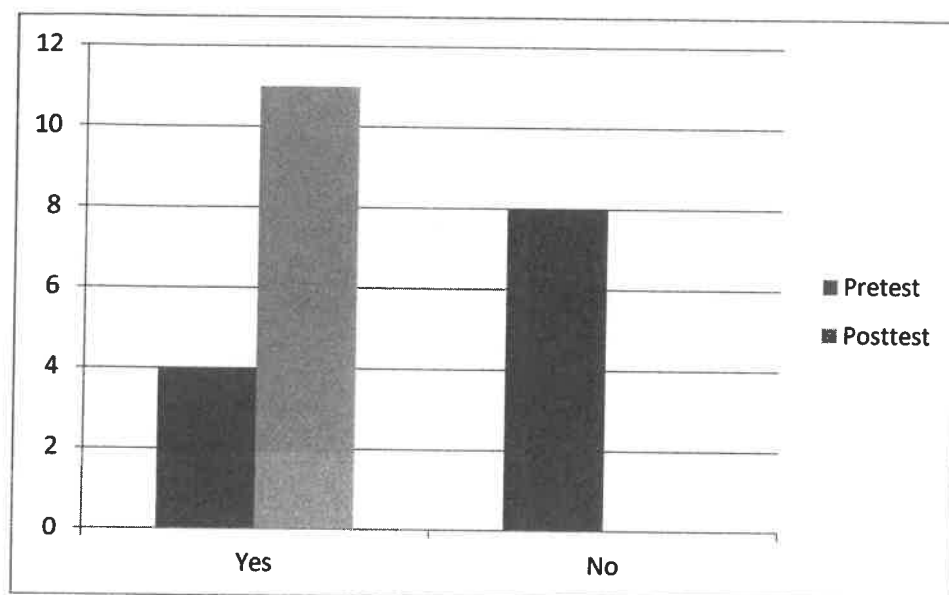
| Question Number | Yes | No |
|-----------------|-----|----|
| 2 | 11 | 0 |

| | Yes | No |
|----------|-----|----|
| Pretest | 8 | 5 |
| Posttest | 8 | 3 |



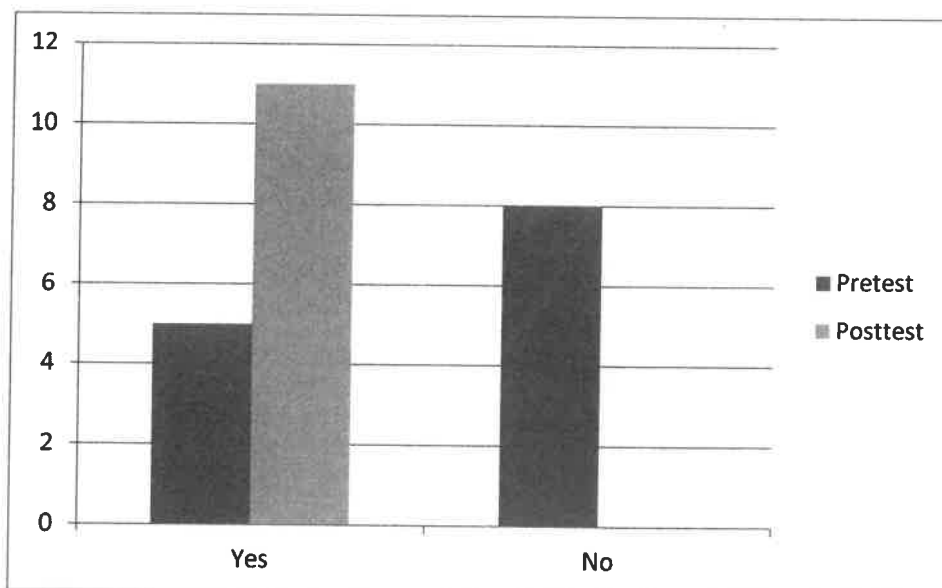
| Question Number | Yes | No |
|-----------------|-----|----|
| 2a | 11 | 0 |

| | Yes | No |
|----------|-----|----|
| Pretest | 4 | 8 |
| Posttest | 11 | 0 |



| Question Number | Yes | No |
|-----------------|-----|----|
| 3 | 11 | 0 |

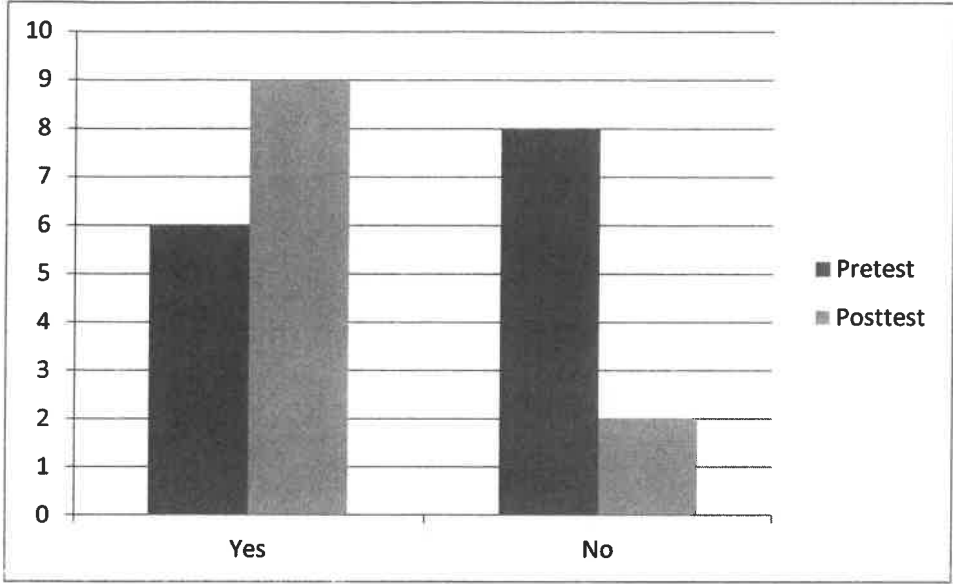
| | Yes | No |
|----------|-----|----|
| Pretest | 5 | 8 |
| Posttest | 11 | 0 |



| Question Number | Yes | No |
|-----------------|-----|----|
| 4 | 11 | 0 |

Yes No
6 8

Pretest

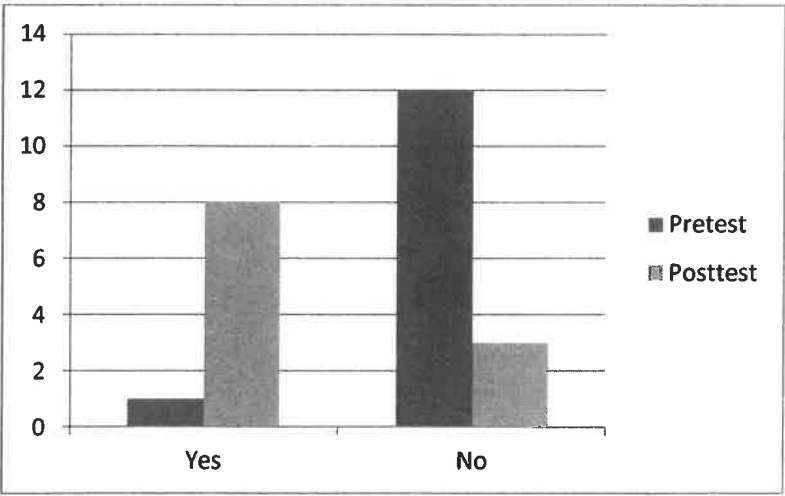


| Question Number | Yes | No |
|-----------------|-----|----|
| 5 | 11 | 0 |

Yes No
1 12
8 3

Pretest

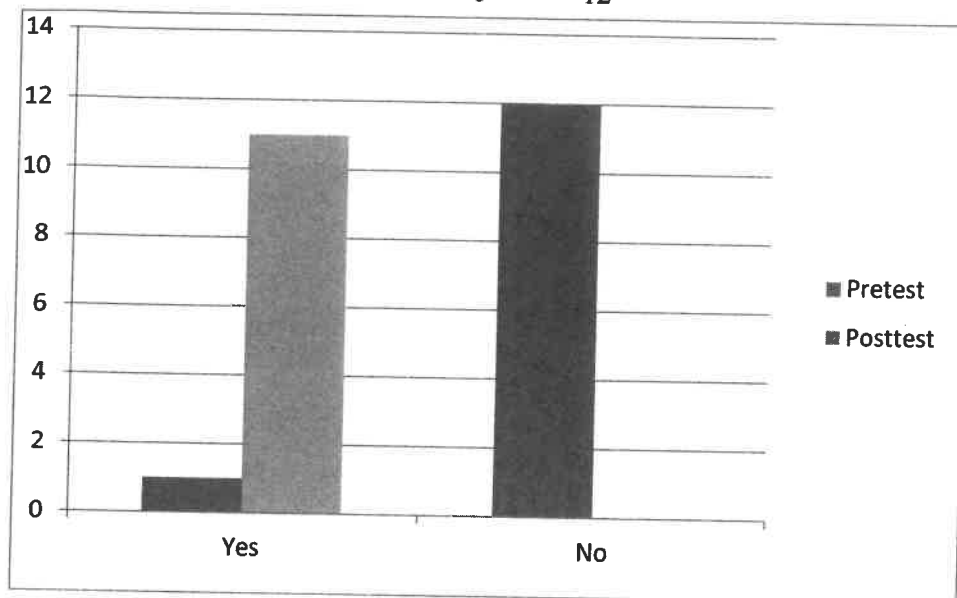
Posttest



| Question Number | Yes | No |
|-----------------|-----|----|
| 6 | 11 | 0 |

Yes No
1 12

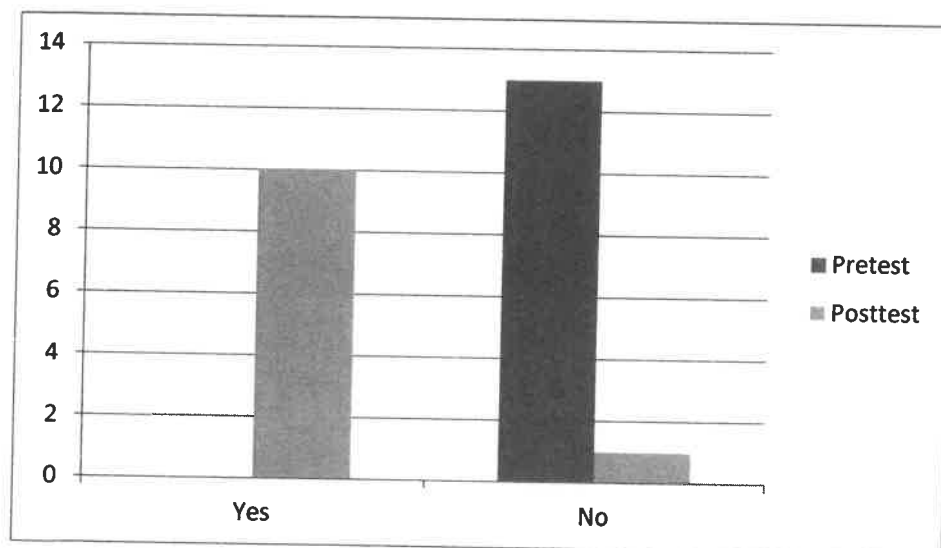
Pretest



| Question Number | Yes | No |
|-----------------|-----|----|
| 7 | 11 | 0 |

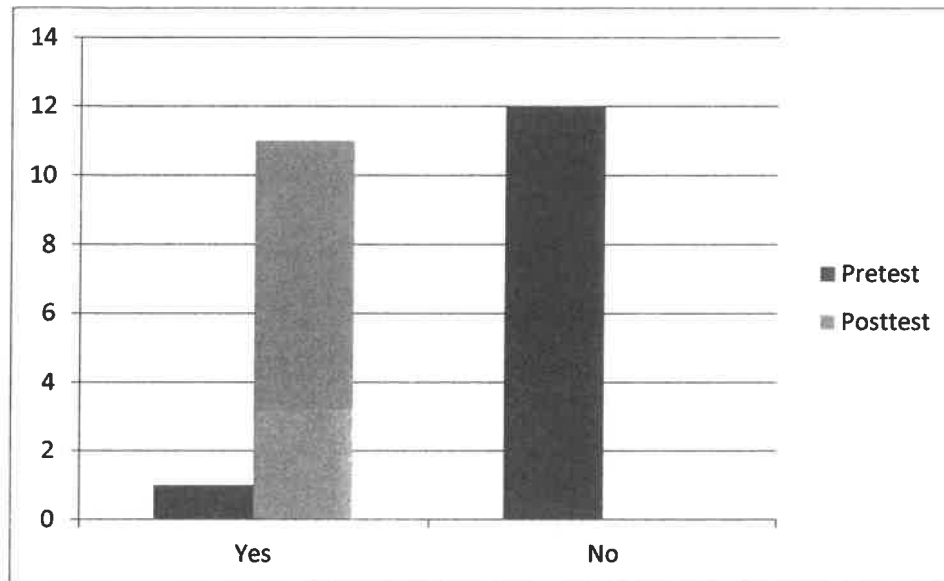
Yes No

Pretest 0 13
Posttest 10 1



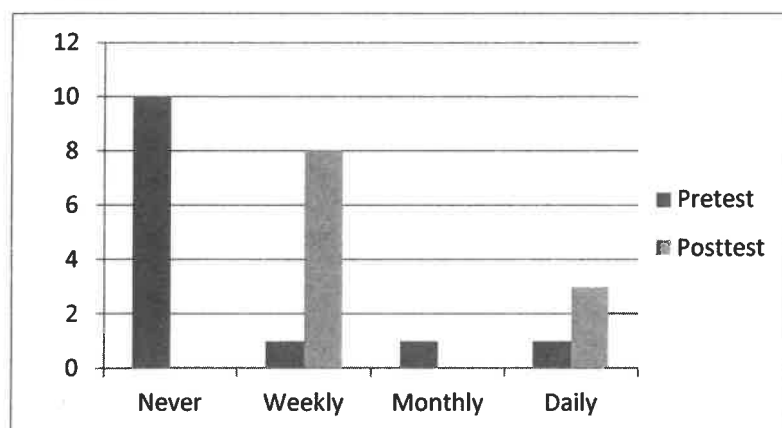
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|-----------------|-----|----|
| 8 | 11 | 0 |

| | Yes | No |
|----------|-----|----|
| Pretest | 1 | 12 |
| Posttest | 11 | 0 |



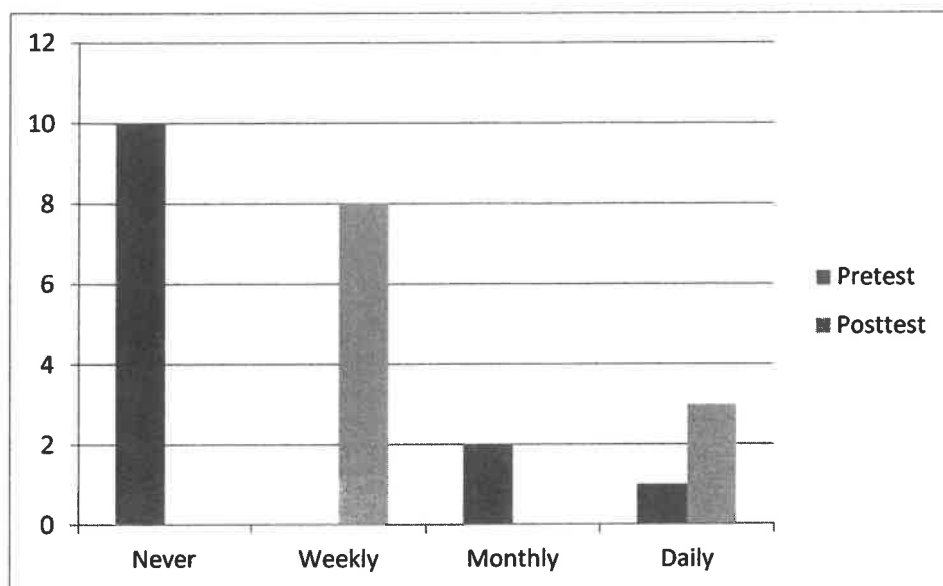
| Question Number | Yes | No |
|-----------------|-----|----|
| 9 | 11 | 0 |

| | Never | Weekly | Monthly | Daily |
|----------|-------|--------|---------|-------|
| Pretest | 10 | 1 | 1 | 1 |
| Posttest | 0 | 8 | 0 | 3 |



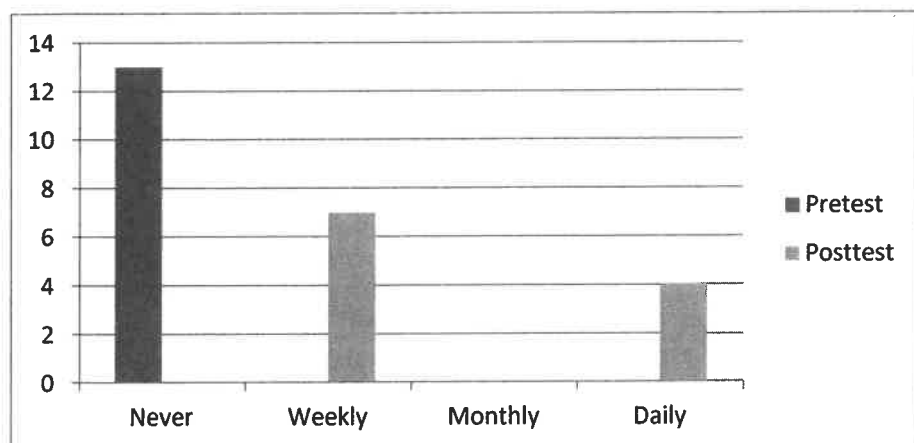
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|-----------------|-----|----|
| 10 | 11 | 0 |

| | Never | Weekly | Monthly | Daily |
|----------|-------|--------|---------|-------|
| Pretest | 10 | 0 | 2 | 1 |
| Posttest | 0 | 8 | 0 | 3 |



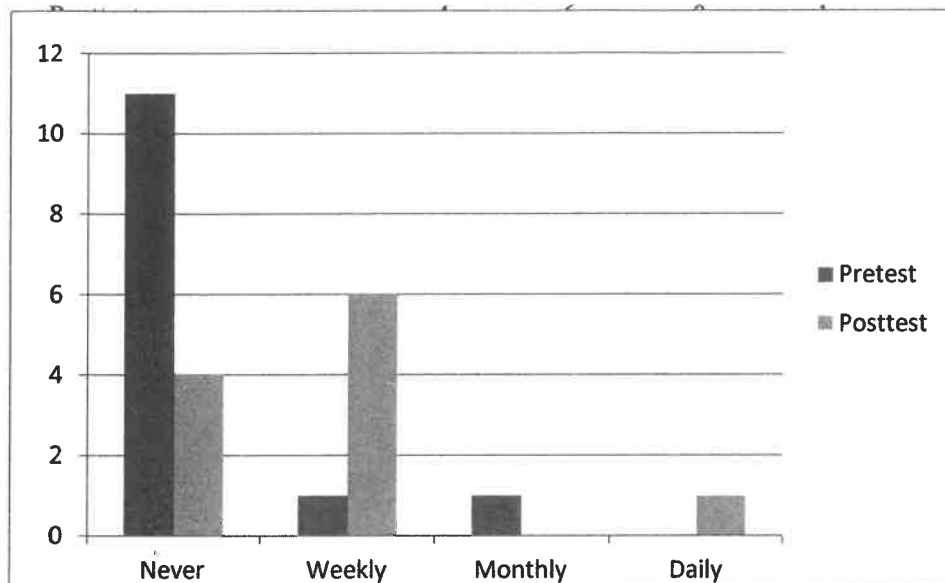
| Question Number | Yes | No |
|-----------------|-----|----|
| 11 | 11 | 0 |

| | Never | Weekly | Monthly | Daily |
|----------|-------|--------|---------|-------|
| Pretest | 13 | 0 | 0 | 0 |
| Posttest | 0 | 7 | 0 | 4 |



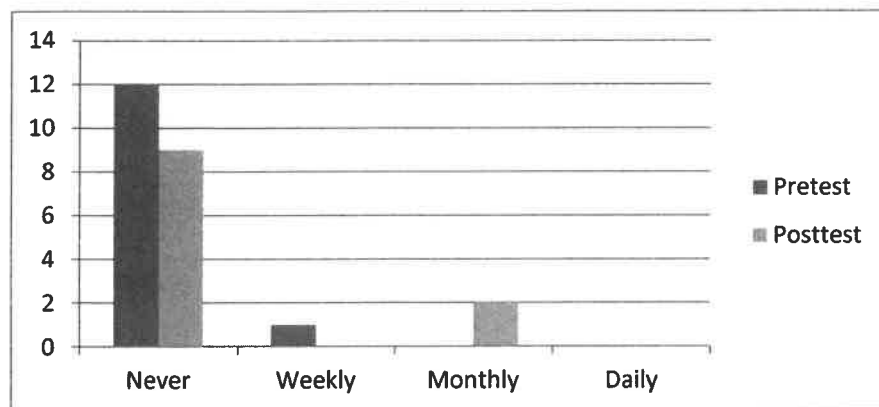
| Question Number | Yes | No |
|-----------------|-----|----|
| 12 | 11 | 0 |

Pretest Never Weekly Monthly Daily
 11 1 1 0



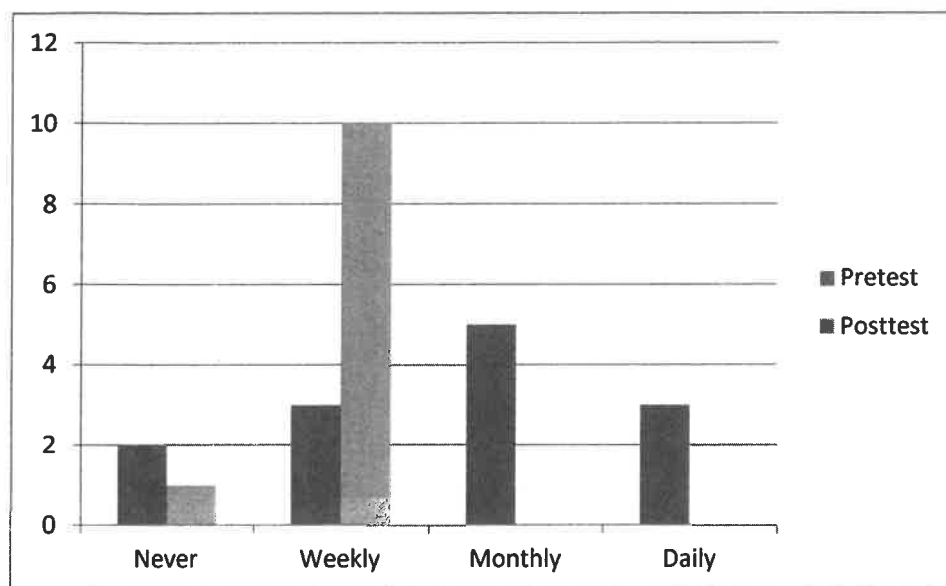
| Question Number | Yes | No |
|-----------------|-----|----|
| 13 | 11 | 0 |

Pretest Never Weekly Monthly Daily
 12 1 0 0
 Posttest 9 0 2 0



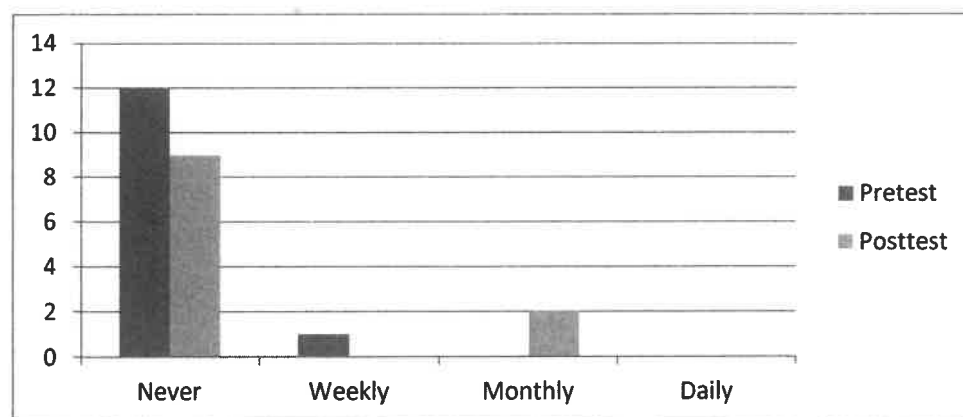
| Question Number | Yes | No |
|-----------------|-----|----|
| 14 | 11 | 0 |

| | Never | Weekly | Monthly | Daily |
|----------|-------|--------|---------|-------|
| Pretest | 2 | 3 | 5 | 3 |
| Posttest | 1 | 10 | 0 | 0 |



| Question Number | Yes | No |
|-----------------|-----|----|
| 15 | 11 | 0 |

| | Never | Weekly | Monthly | Daily |
|----------|-------|--------|---------|-------|
| Pretest | 12 | 1 | 0 | 0 |
| Posttest | 9 | 0 | 2 | 0 |



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